A Pensive Mans Practise.

Or

The Pensiue Mans *Complaint and* Comfort.

The Second Part.

A Treatise most necessarie for *such as are any way afflicted.*

Wherein they may reape most sweet consolation and comfort, aswell by sweet and familiar most godly conferences, as also by comfortable prayers in whatsoeuer calamities.

By I. N.

Psalm. 34.19.

Great are the troubles of the righteous, but the Lord deliuereth them out of all.

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BIBLIOTHECA · BODLEIANA

To the Reader.

I HAVE not (good Reader) compiled this ſimple piece of Worke to delight the worldly minde, but the inward ſoule of him that is any way afflicted. And if it be thy portion, whatſoeuer thou bee, diſdaine not to take view hereof; it may raiſe in thee patience in thy troubles, and patience ſhall

make that burthen eaſie which otherwiſe will preſſe thee down to deſpaire. I haue had experience of deepe croſſes; and this hath beene my comfort, That *though many bee the troubles of the righteous, the Lord deliuereth them out of all.* There was neuer any left helpeleſſe, that truſted in God. Therfore though thou be deepely touched with troubles, faint not, but flie vnto the Lord, who ſheweth himſelfe a helping Father to ſuch as call on him. And be not diſmayed at the multitude of ſorrowes and afflictions, though they flow vpon thee as the waues of the ſea: for as Chriſt commanded a calme of a moſt tempeſtuous ſea, ſo can hee aſſwage whatſoeuer croſſes. There are many comfortable Treatiſes con-

concerning this matter, and aboue all, the ſacred Bible is as a Garden fully furniſhed with infinite examples of Gods fauorable protection, releife, and comfort in calamities, where thou mayeſt gather approued ſalues for whatſoeuer ſore, and medicines for euery maladie. Yet if this poor pamphlet may but in the leaſt meaſure comfort thee, I ſhall reioyce. I haue contriued it after ſo familiar a manner, that I know the afflicted cannot but allow it, like it, and take profit by it, though the learned are furniſhed with gifts ſo far exceeding my poor talent, that they neede it not, neither the rich and ſuch as flow in the pleaſures of this life, but the poore that hunger and thirſt for their ſaluation in

Chriſt, whoſe portion it is to taſte of deepeſt calamities, they delight only in ſuch labours, as may comfort them in their trials. Therefore (good Reader) accept this my good wil, which would affoord any trauell to procure thy further comfort. Fare thou well in Chriſt our onely Comforter.

Thine in all Chriſtian good will;

I. N.

THE PENSIVE MANS COMPLAINT, and Comfort.

Hope.

HOw is it with thee man? I haue seene thee long time very heauy, as though thy soule were cast downe, and that thou hadst no ioy: I haue noted thee so long in this sorrowfull and pensiue plight, that I thought it were not amisse to rouze thee vp a little, and to search the cause of thy grieke, that if it be possible, thou maiest finde ease, and bee refreshed with new comforts: Tell mee therefore what is the cause of thy grieke: Is it sinne, or some notori-

It is necessarie that he that is in heauinesse should haue some mo-

motion to call him to a conſideration of the cauſe.

ons crime? or is it want, pouertie, loſſe of goods, or friend, or any other outward croſſe, that toucheth thee ſo neere? Tell me ſimply, feare not, I am thy friend.

Penſiue man. I haue heard you, and would gladly anſwere you, but that my caſe requireth ſo long a diſcourſe: I feare it will be too tedious for you to heare, & too grieuous for me to report.

Euery Chriſtian ſhould be at leaſure to doe good to his brother.

Hope. Stand not vpon theſe tearmes: I am at leaſure, and can afford time to heare for thy comfort: and therefore ſpeake briefly and to the purpoſe.

Penſ. I cannot deny your deſire, for that it may be, the prouidence of God hath ſent you for my conſolation: and therefore I will be bold to ſay what I feele, and content me with what I ſhall finde. And where you demand, whether the cauſe of my ſorrow be for ſinne, or for ſome outward croſſe, I cannot but acknowledge, that ſinne is the ground of all my ſorrow: forasmuch as I became accurſed for it before I was borne: and I haue ſo multiplied the ſame by mine actuall filthineſſe, that it hath drawne downe vpon mee a moſt heauy weight of indgement, and an intolerable burthen of afflictions, which now lie ſo heauy vpon me, as vnleſſe I ſhould vtter them to ſome, and ſo receiue inward or outward comfort, I by no meanes can long vndergo them, but muſt needs faint, and ſo fall more grieuouſly. And therefore, forasmuch as I

Sinne is the originall of all ſorrow.

It eaſeth the heart to reueale the griefe.

hope

hope you are he that the Lord hath ſent to repaire my comforts, if you will giue patient hearing, I will vnfold vnto you the ſtate of my preſent diſcomforts.

Hope. I pray thee ſay on, be not diſmaid, and the more plainely thou declareſt it, the more ſhalt thou eaſe thy ſelfe inwardly: and the better ſhall I know how to applie things fit for thine infirmitie. Thou needeſt not bee aſhamed to reueale how God correcteth thee: for his deareſt children, in that poynt, haue gone before thee: And Dauid was not aſhamed to ſay, That hee was caſt downe, and that the Lord had deepely chaſtiſed him: neither did Iob bluſh to recount his miſeries before men. And therefore haſt thou warrant to vnfold thy calamities: for thereby may grow thy comfort. Speake on boldly, and lay forth thy complaint openly.

Penſ. Oh then, I would that all that feare God, heard my lamentable complaint as well as you, to ſee who could be offended thereat, and not rather duly conſider my ſorrowes, and weigh what great griefe is in my ſoule! But ſith it is expedient for mee to ſpeake, I will ſpeake, in hope that the vtterance of my griefes may in ſome meaſure eaſe the penſiuenеſſe of my ſoule. I am a miſerable man, that is the ſumme of mine eſtate: a man full of wretchednеſſe. I talke of deepe affliction, and no man careth for my miſeries, none

affoꝛdeth me comfoꝛt: I am a man vtterly caſt downe, and none affoꝛdeth the helpe of his little finger to helpe me vp: a man deſolate, fed (as it were) with the bꝛead of bitterneſſe, eſteemed of leſſe value then an earthen potſheard lying on the dunghill, noꝛ woꝛthie (as it ſeemeth) to be taken vp foꝛ any vſe. I may be compared vnto a dead dogge, thought vnfit foꝛ the ſociety of men: a man ſuddenly fattedin conceit with the vnſauoꝛy bꝛead of pleaſings pꝛomiſes, neuer taſting the releeuing food of perfoꝛmance, whereby I am bꝛought low: and theꝛefoꝛe my wonted friends and kinſmen flie from mee, and foꝛſake mee, as they did Paul: they ſtand a far off, as if I were become a monſter vnto them: there is not one ſtandeth a ſound friend vnto me, but moſt maliciouſly ſay of me, The Lord of heauen is become his enemie. Thus they cenſure me, by reaſon of my pouertie & afflictions, as the Barbarians did Paul at Mileta, who deemed him a wicked man and a murtꝛerer, foꝛ that a viper, a beaſt deadly venemous, caught him by the hand. But alaſſe, what of their iudgement? The Loꝛd of heauen ſeeeth and iudgeth: and I care not foꝛ the iudgement of man: the woꝛld ſwaieth with the wealthy, it pꝛaiſeth onely the pꝛoſperous: the pooꝛe and oppꝛeſſed men it reiecteth, as if they were baſtards of the earth: and theꝛefoꝛe no maruell though I be racked, rent, and miſerably

2. Tim. 4. 16.

Pouerty is a heauy croſſe, it alienateth both friends & kinſmen.

miſerably tormented with the tongues of the wicked, conſidering that I am baſe, low, poore, wretched, penſiue, and full of aduerſities, whoſe portion is in this life to bee deſpiſed: and therefore naturall reaſon ſaith, Alas, why ſhould I liue in this diſtreſſe? why rather ſhould I not wiſh for death? and why ſhould I not reioyce if the graue were prepared for me? for why, I haue no peace, no quiet, no reſt, no comfort, no aide, no ſtrength, no freind or helper, but on all ſides trouble: ſorrow within, and miſery without: therefore are my ſongs turned into ſighes, my recreation is weeping, my meate is mourning, and my drinke teares: why ſhould I not then indeed lay with the Prophet Jeremy, whom the Lord ſanctified in his mothers wombe: Why did my mother bring mee forth, to behold with mine eyes the labours and ſorrowes of the world? Nay, I, whom my mother conceiued, and brought forth in ſinne, may crie out, Woe, woe is mee: and vnto my mother, Why brought ſhee me forth a childe of bitterneſſe and ſorrow? Why did I not end my daies aſſoone as I was borne? Why was I receiued in my mothers lappe? Why did ſhee feede and nouriſh me? Why did her paps giue mee ſucke, to liue in ſuch diſtreſſe and miſerie? Why had not the place of my conception beene my graue, and the place of mine euerlaſting abode? Then ſhould

I

I haue beeu as though I had not beene at all. Oh, why was I not tranſferred from my birth to bee buried? Then ſhould I haue beene preuented of theſe miſeries: then ſhould I not haue beene ſo burthenſome vnto my parents, and a griefe to them that brought me vp. It had beene good for mee (I ſee) if I had learned a mannall trade when I entred into letters, or that the plough had beene my booke, and the goad my pen. Oh that my daies paſt were to bee recalled againe, or that I could redeeme the time that I haue loſt, that I might learne to liue, or that my daies had not compleat one yeere, that I might haue learned firſt to die! Oh that I had in theſe daies of bitternes a fountaine of water in my head, I could finde cauſe ſufficient to powre it out in teares! I may ſay with Iob, Let the day periſh wherein I was borne, and the night wherein it was ſayd, There is a manchild conceiued. But hee was iuſt, I vniuſt: my ſinnes haue betrayed me, my guiltineſſe hath accuſed me; I ſtand arraigned and condemned in my ſelfe, and by my ſelfe, of ſufficient matter to deſerue a greater iudgement againſt mee, then I am able to beare: my God, whom I haue offended, hath found me out in my ſecret euils: mine vnknowen wickednеſſe hath hee ſearched out, and hath taken iuſt occaſion to whippe me for my faults: and now I finde it true, which that almighty Ie-

houah

houah pronounceth of himſelfe, That he is a ielous God, a God that cannot abide his children to gad aſtray: and therefore he reclaymeth ſuch as he hath a loue vnto, by croſſes and corrections, thereby manifeſting his wrath and diſpleaſure againſt ſinnes. In regard whereof hee afflicteth mee on all ſides, and my miſeries and calamities encreaſe yet daily, euen as though my God had decreed vtterly to ouerthrow me. Vnt will the Lord abſent himſelfe for euer? And will hee ſhew no more fauour? is his mercy cleane gone for euer? doth his promiſe faile for euermore? hath God forgotten to bee mercifull? Hath hee ſhut vp his mercy in diſpleaſure? I haue long cryed, and hee heareth not: long knocked, and hee vpeneth not: long ſought, and finde no comfort. To whom ſhall I complaine then? I haue long and many dayes, and that with inſtant ſute and humble petition cryed vnto man, euen for the performance of his promiſe: but alas, to no end, the iſſue of all my hope is the beginning of deſpaire. Yet in all theſe miſeries I thinke vpon God, and yet am troubled and croſſed notwithſtanding. I prayed daily, and yet is my ſoule full of heauineſſe, which maketh me weary of my crying: my throat is drie, mine eyes faile, while I waite for my God. Oh wretched man that I am, whom all comfort ſeemeth to forſake, and on whom all creatures ſeeme

to

to frowne: the very earth ſeemeth to deny me ſuch aide as ſhee largely giueth to other, affoꝛding mee no poꝛtion, as it were, in her, no not the bredth of a foote. I am woꝛſe than the ſparrow that hath her being in the houſe toppe, moꝛe baſe than the Foꝛ, that hath his caue in the earth without hire. But what ſhould I complain of this? Chriſt my Sauiour was in the ſame caſe, who was Pꝛince of all: and therefoꝛe ſhall I grudge at theſe things, being woꝛſe than a ſeruant? No, but as I was boꝛne a ſeruant to labour, and not to land: ſo by my labour I endeauour to liue, and yet I lacke: I till the ground of my calling, I manure my vocation after the beſt manner I can, and water it with induſtry, godly care, and euen with ſweat, yea often with teares, but it yeeldeth little increaſe: I ſow much, but bꝛing in little: I earne wages, but I ſeeme to put it in a bꝛoken bagge: So that I ſee, that neither is hee that planteth any thing, noꝛ hee that watereth, but all is in the Loꝛd that giueth the encreaſe. I haue ſtood in the Market place of the woꝛld, ready to woꝛke in any mans Vineyard, I haue hence hired, and cannot receiue my penny foꝛ my labour, hauing wꝛought the heate of the day. My labours are ſimple and honeſt, painefull and expedient, and are not without gloꝛious commendation of the pꝛudent, yet they pꝛoſper not as other

Chriſt ſeemed poore in this life.

All proſper as they are bleſt of God.

mens

mens: I ſee many with leſſe endeauour flouriſh and I fall: many with as ſlender gifts triumph, yet I am trodden downe: I ſee many reioyce and ſing of their gaines gotten by leſſe induſtry, yet I ſigh to ſee my fruitleſſe toile: many flatter and are embraced, I wade ſimply and am reiected: yea, many through ſmall deſert are richly rewarded, yet am I after many rich promiſes ſent away emptie.

Two things aboue the reſt haue broken the backe of my comfort, Vaine hope and Delay: they haue forced me to hunger, and not to get wherewith to feede mee: to want, and haue not to be releeued: ſo that I ſee, that feare and ſorrow, and mourning, weeping, and teares, muſt bee the reward of all mine endeauours: I reſt, as it were, vpon a tottering and broken wall, toſſed to and fro with the violent flouds of moſt cruell miſeries. The hands that ſeemed earſt to hold me vp, are now ſhortened or ſhrunke in: the lips that ſpake in my behalfe, are ſhut vp in ſilence, or ſpeake againſt mee. I am forſaken of all: I am as water caſt out and ſpilt on the ground, which cannot bee gathered vp againe: I am clad with care, and couered with reproach, and mine enemies reioyce to ſee it: they clap their hands for ioy to ſee ſuch ill ſucceſſe of my labour: This is the man (ſay they) that tooke the Lord for his God, who boaſted of his hope, the end whereof is miſe-

Vaine hope and Delay, mighty enemies to a quiet mind.

rie

nie. Oh what shall I say in these most miserable crosses? Hath the Almighty no respect vnto mine offering? Doth hee not regard the words of my complaint? Is there no place with him for my prayers? Shall I alwaies crie, and neuer bee heard? Shall I bee alwayes like the Done that could finde no place for the sole of her foot? Shall all my daies passe in miserie? Oh wretch that I am! Whither shall I conney my selfe? What course shall I take? To whom shall I make my moane? To the wealthy? To the hard hearted monied men? Alas, daily experience hath found them the mothes of a poore mans estate; they haue eaten vp many, they haue deuoured the very entrailes of men with their cruelty, and they haue consumed mee, who haue sought their ayde: yet not to haue therewith to feed daintily, not to spend prodigally, nor to goe gorgeously, but euen to sustaine my selfe and many little ones, whose tongues without food would cleaue vnto the rookes of their mouthes, whose howling and weeping, whose lamentable cries and piteous moanes, if there be not to sustaine them, who can heare, and not lament? who can see it, and not sigh? who can consider it, and not consume with greife? In this distresse what shall I doe? I seeke friends, and finde none: such as before were ready to receiue me into their bosoms when I was in prosperity, now see

Men monied seldome comfort the poore.

ſee me and ſay nothing, valeſſe it bee in the way of reproch. The ſtrong needeth not the hand of another to hold him vp, but the weake: the whole needeth not phyſicke, but the ſicke: the rich wanteth not helpe, but the poore: but the ſtrong is aided, the whole hath phyſicke, and the rich hath helpe: but the weake goe to the wall, the ſicke are forſaken, and the poore periſh. This is the lane of our time: vnhappy is the man, and I the man, that haue experience of theſe things. Some will ſay, that Experience is the mother of Wiſdome: ſome of Folly: but I ſay, it is the mother of too-late-repentance, the daughter of vaine Hope, the nurſe of Deſpaire. Now to the end that my fall may be the riſing of ſome falling, and to the end that my miſerie may bee as a caueat to others croſſed, I cannot but ſpeake the more, though I cannot ſpeake what I feele. For the fire of mine afflictions burneth within mee, and the ſmoake of my contempt breaketh forth as the ſmother of a fornace, my reproch is as a beacon on an hill-top, ſeene farre and neere, and yet my ruine reckoned as the fall of a ſtarued ſticke: many ſit and ſing, He is fallen, he is fallen. But yee that ſtand take heed leſt yee fall: for fickle is fraile Fortune, the reputed Father of your flouriſhing eſtate. The Almightie exalteth and bringeth low, hee depriueth men of promotion, and againe ſetteth them aloft.

The prepoſterous courſe of the world.

Experience the mother of too-late repentance.

Yee that ſtand take heed leſt yee fall.

How

How ſaith the rich man then, I ſit and ſing, and ſhall not ſorrow? How ſaith the healthy and ſtrong man, I will eate and drinke, I ſhall paſſe the time and be merry, I ſhall not be ſicke? How ſaith he that hath now many friends, I neede not feare, for I haue enough to helpe mee when I neede, and when I want they will ſupply? Alas, my ſelfe might haue thus flattered my ſelfe, and indeed I did too much, till I was ouer-taken ſuddenly, and then was the ſudden change the more grieuous. Againe, How ſaith the poore, the ſicke, the enuied, and hee that is in any ſort croſſed? I am low and cannot riſe, I am weake, and cannot trauell in mine affaires: I am enuied, and cannot eſcape danger, I ſee that this alſo hath his change, and therefore as it is a foolish thing to flatter our ſelues in felicitie, ſo is it great weakeneſſe to diſtruſt in aduerſitie. And yet alas, when I haue thus preached vnto others, I my ſelfe can hardly digeſt mine owne counſell, but as one apter to perſwade than to bee perſwaded, I linger in a moſt wearifome life: and the Almightie God knoweth when and how, to mitigate mine euills preſent, and hee can turne away the dangers to come: whereat I quake for feare what will become of mee. And when I call to minde my eſtate paſt: when I recount the time that is gone, that yeelded mee a contented reliefe in all things: and when

There is no certainty in any eſtate.

A mans eſtate certaine is to be preferred before a better vncertaine.

when I doe conſider how I was beſotted with a vaine hope of better things, raſhly loſing the beſt, comparing it to my preſent wants, I cannot but ſtagger in conceit, and reele to and fro in heart, to thinke of the weakeneſſe that was then in mee. But alas, what of this? This is but the increaſe of new ſorrow, and addeth nothing vnto my quiet: and therefore I will be content to dwell in mine euills, and imbrace theſe croſſes, vntill it pleaſe the Almighty to returne againe in loue. In the meane time I will liue as a Pelican in the Wilderneſſe, and like an Dwle in the Deſert, at whoſe vgly ſhape all the Fowles therein gaze and make admiration: nay, I ſhall bee ſhut vp, as it were, in the cloſet of Crueltie, with the froward and furious, who will augment my griefe with their gallant vpbraids, and the more, to ſee them feaſt when I faſt, them to laugh when I lament, them to ſing when I ſigh, to ſee them ſolace themſelues with ſundry delights, when I lie a comfortleſſe Joſeph in the priſon of deadly diſtreſſe: haue I not cauſe in this eſtate to powre out ſtreames of teares?

Hope. It is a moſt lamentable diſcourſe that thou haſt made of thy miſeries, and I am bold to cut off thy ſpeech a little, to giue thee, as it were, a breathing time, and withall I reckon it good for thee in this miſerable plight to repaire vnto God.

Penſ.

The beſt courſe is to flie from man to God.

Penſ. You ſay well: for in man there is no helpe, but hinderance: no remorſe, but rigour: and therefore it is my purpoſe to returne from man, who is miſerable and mortall, and will lift vp mine eyes to mine offended God: and yet alas, how dare I caſt vp my heart to the heauens, in hope of comfort? for hee hath ſhut vp the paſſage thereof from mee, and hath, as it were, dried vp the ſweet ſprings of his ſacred bleſſings; hee hath hedged mee in, as it were, with the thornes of bitternesſe, yea hee hath taken mee, as it were, by the necke and beaten mee, hee hath on all ſides afflicted mee, hee hath pluckt vp my hope, as it were, by the roots, hee hath broken mine enterpriſes, and caſt my glory to the ground, and none can deliuer mee out of his hands. Alas, What meane ſhall I vſe to appeaſe him, and that hee may be pleaſed with mee againe? I will repaire vnto him, and ſay: Lord bee mercifull vnto mee a ſinner. Oh my God condemne mee not vtterly. I will humbly intreat him to contend with mee no more: it may bee hee will heare me. But alas, What am I, that I ſhould diſpute with him? what argument can I wretch make with him? If he ſay vnto mee, Thou haſt deſerued it: What ſhall I ſay? I cannot anſwere one of a thouſand euills that I haue done, neither can I enter into thought what he can lay to my charge, therefore will I holde my peace: I will keepe ſilence,

ſilence, for hee is wiſe in heart, hee is mighty in ſtrength, yea, his fooliſhneſſe is wiſer then men, and his weakneſſe ſtronger then men, and who at any time hath pleaded againſt him, and hath preuailed? Could Salomon match him in wiſdome? Could Sampſon compare with him in ſtrength? No, then will I referre my cauſe to him in meekeneſſe: if hee will that I continue afflicted, be it ſo: if hee will that I be ſtill in pouerty, I will bee patient. And ſith it is his pleaſure that I ſhould be diſappointed of my hope, I am pleaſed, let him deale with me and diſpoſe of me as he will: for whether I liue, I liue vnto him: or whether I die, I die vnto him: ſo that whether I liue or die I am the Lords: and in what eſtate ſoeuer I ſtand in this like, his prouidence hath a working therein, and his wiſedome findeth out what is conuenient. Yet can I not but ſpeake, that my cauſe may appeare, and that my complaint is not without cauſe. The wilde Aſſe brayeth not when hee hath graſſe, neither loweth the Oxe when he hath fodder: And can I leſſe then ſpeake vnto man in hope of ſome gracious conſideration of my caſe well conceiued? Such things as my ſoule refuſed in times paſt, as ſorrowes, ſighing, mourning, heauineſſe and teares, are now more common then my meat or drinke: and alas, what power haue I to vndergoe and digeſt all thoſe euils? Is my

No man knoweth what God can lay to his charge.

my ſtrength as the ſtrength of ſtones? or is my fleſh as braſſe? Nay, there is neither ſtrength nor power in mee: hope, helpe, and all comfort hath left me, and I float as a poore Moſes in the ſurging waues of miſery.

Surely I thinke it will not auaile me to ſpeake any more vnto man, and therefore I will ſhut vp my complaint in my boſome, and within me containe the bitternesſe of my greefe for a time, wherein lie yet many hidden cauſes, which I will reueale heereafter: And all the dayes of mine appointed pilgrimage I will waite vpon the Almighty, who is able (I know) to ſend mee a comfortable chaunge. Although I know that while this corruptible fleſh is vpon mee, I ſhall haue ſorrow vpon ſorrow, and while my ſoule is within mee, I ſhall haue daily new cauſe to mourne; but I will ſpeedily turne my complaint from man to God, for hee helpeth him that hath no power, he ſaueth him that hath no ſtrength, hee counſelleth him that hath no wiſedome, hee comforteth him that is in ſorrow: who although hee haue caſt mee into this deepe mire, though I become aſhes & duſt, though I ſeeme to bee a brother vnto the Dragons, and a companion vnto the Oſtriches, though my muſicke be turned into mourning, and my ſong into ſadneſſe, yet can he by his all-ſufficient ſtrength, and his euerlaſting mercies, ouerthrow the mountaine of all my miſeries, hee can

Euery day bringeth forth his owne ſorrow.

can bring foorth riuers of new conſolations, out of the hard rocks of afflictions, and I that goe now mourning all the day, ſhall ſing a new ſong, and that of his moſt mercifull deliuerance. Wherefore I will ſpeake no more in bitternesſe, but will conſult with you (ſith God hath raiſed you a comfort for me) how and by what meanes I may finde my good God, and bee reconciled vnto him, who, I know, hath ſuffered all theſe things to fall vpon mee, euen when I was fooliſhly waiting for helpe of ſuch as could not auaile mee, whereby hee hath turned mee backe from the euerlaſting pit, to bee illuminate with his ioyfull light in the kingdome of Jeſus Chriſt his deare ſoone.

The cauſe why God afflicteth his.

Hope. I like well the concluſion of thy complaint: and it appeareth that thy heauenly Father hath viſited thee to a good purpoſe: for although thou being heat with the tickliſh fancies of fleſh and blood, beganſt to breake out into termes immodeſt, curſing the day of thy natiuity, and ſo foorth: yet no doubt but the ſpirit of meekneſſe hath gotten the vpper hand in thee, and thou haſt finiſhed thy ſpeech with words of great conſolation: and therefore ſith thou deſireſt to conſult with me for thy greater comfort, I am very willing and ready to giue thee ſuch aduice, as may not only carry thee, and conduct thee in the good way thou haſt begun, but to encreaſe the portion of thy know-

ledge, and consequently of faith, and so to leade thee, as it were, by the hand, to the most happy course, which thou shalt take in all thy crosses, be they neuer so many and miserable.

Pens. In so doing you shall do that I haue long desired: for thus me thinkes, that though my crosses bee seuere and cruell, though they continue without mitigation, yet I could bee inwardly comforted by a liuely hope of future release, and stand assured that these calamities would in the end bring me comfort, I should vndergoe all afflictions with the more patience and ease: and therefore if you will lay downe some discourse vnto mee, how GOD hath wrought for other men distressed, and shew me how ready and louing he is to heare and to helpe, I shall attend, and giue both heed and practise.

The hope of future comfort easeth present griefe.

Hope. Thou hast already bewrayed thine estate vnto the world, and lamentably complained vnto man, but I know thou hast found the bowels of euery mans compassion shut vp, insomuch as none affordeth thee but words, and those not tending much to consolation. What then? Now is the time to consider and consult what is best to be done, that thou rest not dissolute and careless what become of thee. And therefore as thou hast partly resolued, so I counsell thee to repaire vnto God, who although hee bee offended, will yet shew mercy: for it is not with

with him as with mortall man, hee re-
nengeth not euery wrong, he doth not
caſt off vpon euery offence: but like the
father of that vnthrifty ſoune, receiueth
againe him that ſtrayed, and louingly
embraceth him that returneth to him.
Wherefore it is thy way to recomfort
thy ſelfe by a contemplatiue conſidera-
tion of Gods purpoſe in afflicting thee:
for thou maieſt not cenſure theſe euills,
not the leaſt of them to come by chance,
as the world often and moſt raſhly and
vnaduiſedly affirmeth: or that they be-
fall thee by reaſon of the vnfortunate
Planet vnder which thou was borne,
as the ſtar-gazer fondly maintaineth:
for that Lord almightie, that high and
incomprehenſible Iehouah, that euer-
laſting Alpha and Omega, hee that
was, and is, and is to come: hee is the
Former, Framer, Creatour, and Go-
uernour of theſe things. Who but hee
made and prepared thoſe famous ſtars
in the firmament, Arcturus, Orion, and
Pleiades? Who did ſpread forth the hea-
uens like a curtaine? who limited the
North and South climates? who made
the Sunne and Moone, but hee? And
therefore let all men thinke that his
creatures, which hee hath formed and
placed to mans vſe for the diſtinction
of times and ſeaſons, and to giue light
vnto the earth, keepe euery of them his
ſphere, as a walke whereunto, as vn-
to a continuall taſke, it is tied by the
omnipotent Commander, who keepeth

The Pla-
nets are no
cauſes of
good or
bad eſtates.

it without variation in the firſt courſe, ſo that they remaine all as ſeruants, doing their continuall labour for the behooſe of man, as other creatures do, and are not as gods or gouernours of mans nature: neither can they diſpoſe of their inclinations, conſtitutions, and affections, or make them happie or vnhappie, but are ruled and commanded by God to ſtand or moue at his pleaſure. The Sunne ſtood ſtill in Gibeon, and the Moone in the valley of Aialon, and that for a whole day. So the Sunne at the commandement of the Lord retired ten degrees in the firmament, as a ſigne for Hezechias health, 2. King. 20. 10. which prooueth, that theſe creatures are as all other, euen the leaſt, ſubiect to the will of the ſuperiour Gouernour, who needeth not the help of ſuch weake means to worke the long or ſhort life of man, the happie or vnhappie eſtate of man, the poore or rich portion of man, or any matter belonging to the ſoule or body of man: but all commeth from his ſacred wiſedome and diuine prouidence, all men are in his hands, as the clay in the Potters, and hee frameth and forgeth of all formes, ſome to honor, ſome to diſhonour: ſome to be rich, ſome to bee poore: ſome to bee high, ſome to be low: ſome to bee reuerenced, and ſome to bee deſpiſed: and euery man muſt reſt contented with his portion, being good or bad, ſweet or ſowre: and his

The Sun & Moone ſtood ſtill, Ioſ. 10. 22.

The Sun went back in the firmament.

his decree, which from the beginning was made concerning thee, ſtandeth faſt for euer. And therefore bee not ſo hardie as to dreame, that thy conſtitution, inclination, good or bad ſucceſſe in thy proceedings, the proſperous or aduerſe iſſues of thine indeauors, thine eſtate poore or rich, proceedeth from the influence, domination, rule or power of theſe creatures: but that a diuine and ſupernaturall hidden cauſe worketh that in thee, which thou canſt not conceale, knowen to the world a hard and miſerable eſtate: wherein though the world afford thee no comfort, yet art thou bound by an inward bond of dutie, to acknowledge all thine infirmities, all thine afflictions, and all the croſſes which haue ſeized vpon thee, to proceede euen from thine owne ſinnes and filthy corruptions, as buffets to rouze thee from the forgetfulneſſe of thy duty to his ſacred Maieſty, of thy rouing and ranging aſtray after vaine and fooliſh things, following the wind of ſuperfluous deſires, in ouermuch negligence of thy calling: and in loue and great fauour did thy louing father giue thee theſe gentle corrections, euen of mercy to reclaime thee from the way of ſinne, vnto a more ſincere and ſacred courſe of life; he calleth thee by his puniſhments from perill: he calleth thee, and wilt not thou come? hee hath prepared a city for thee, a beautifull citie, nay, hee hath giuen thee a kingdome,

We muſt acknowledge our croſſes to proceede from our ſinnes.

the kingdome of peace, the kingdome of ioy, the kingdome of eternall conſolation. And, to the end thou ſhouldeſt haue no loue to reſt in this baſe cottage of miſeries, to the end thou ſhouldeſt not be ſubiect to the dangerous ſecurity of a pleaſing eſtate here, wherewith hee ſeeth thee apt to be entaugled; hee hath, as it were, fettered thee with the ſhackles of aduerſitie, that thou ſhouldeſt not haue ſcope to dance after the muſicke and ſweete Syrenes tunes of worldly happineſſe, which ſo inchaunteth men of liberty, that they are thereby led, as it were, by a golden line, to the euerlaſting pit. But for thee, aſſure thy ſelfe, he hath prouided an endleſſe, rich and ſurpaſſing Diademe of abſolute glory, if thou with patience beare this moment of triall. And be not like the vntamed Heifer, to caſt off this his fatherly moſt light yoke: his chaſtiſements, though to fleſh and blood they be moſt bitter, moſt ſharpe and vnſauorie, yet are they full of ſpiritual ſweetnes: though they be accompanied with contumelie and reproch, yet are they mixed with inward conſolation. The afflictions of fleſh and blood are enemies to vertue, zeale, and true mortification. Thou muſt not conſult with fleſh and blood, what is to bee done in matters of thy calamities: thou wilt then ſurely be miſcaried, thou wilt be led into a wrong courſe to releiue thy ſelfe. And therefore thou muſt alwaies

A ſecure eſtate in this life dangerous.

looke

looke vp vnto the heauens, where thy Redeemer ſitteth, and whence ſhall deſcend a thouſand meanes. Beware therefore of ſeeking ſtrange meanes to eaſe thee, they will deceiue thee, what ſhew ſoeuer they carrie of comfort, vnleſſe thou flie vnto the Almightie by prayer, intreating him they may be ſeaſoned by his grace, and tend to thy good. And in this point mans negligence is not a little to be reproued: for in all afflictions, croſſes, and calamities, they firſt ſeeke the creature, and at laſt the Creator: and that is the cauſe that they often ſpeed not: but if it fall out as they deſire, as often it doth, to the more beſotting of fleſh & blood, they giue alſo the glory to the creature, and the Creator hath no ſhare of the praiſe: it is a matter ſo apparent, that it needeth not more proofe. But for thy part, who ſtandeſt heere before the world a miſerable man, and euery man is content to haue a ſnatcht at thine eſtate, and to reproch thee, and thou poore man muſt be patient, but not as ſome are patient, perforce: but with meekneſſe tolerate all their ſpeeches, with an inward eleuation of thine hart and ſoule vnto thy Father aboue, who ſeeth euen thy thoughts, which if hee finde ſimple and without deſire of reuenge, he liketh there to abide: yea, he will then come and dwell with thee, he will make his abode with thee, and comfort thee, and thou ſhalt haue ſuch

A fault in the afflicted to ſeeke the creature before the Creator for helpe.

Patience muſt not bee perforce.

a ſweet gueſt of him, as ſhall turne all thy gall into honie, all thy mourning into Godly melodie, and all thy ſorrowes into ſongs of praiſe. Heere ſhall be an inuiſible riches in thy outward pouerty, here ſhal be thy inward health in thy outward ſickeneſſe, here ſhall be thy caſtle of defence when thou art aſſaulted, and here ſhall bee thy comfort within, howſoeuer thou art diſcomforted without. This ſhall not the world ſee nor conſider, but ſhall iudge of thee ſtill after the outward appearance; as if it ſee thee poore, it ſhall ſay, God doth not bleſſe thee: if ſicke, That God is angrie with thee: if enuied, Thou art an euill man. And therefore I muſt tell thee this, That thou muſt not looke for commendation and praiſe of man, when thou art in the fauor of God: but rather arme thee, ſo much the rather, with a reſolute contentation, to beare without pride or grudging euery burthen: ſo ſhall thy God either quickly eaſe it, or giue thee patience to beare it: for no euill tarieth long, and yet is the reward perpetuall.

The world iudgeth after the outward ſhew.

Penſ. Why ſhould I then refuſe the chaſtiſments of my God? for I ſee they are bleſſed whom hee correcteth: and although he make the wound, I ſee hee bindeth it vp, and healeth it: though he ſmite, he killeth not: all his corrections are in loue: and none that taketh delight in his owne ſaluation, can bee diſpleaſed with his caſtigation: none that

that longeth for eternall life, can heere loath a poore and miſerable life: for I ſee it is not honour, authoritie, riches, pleaſures, delights, wantonneſſe, and the moſt pleaſing eſtate heere, that is one ſtep towards, but tenne thouſand from the heauenly comforts: neither is it a poore, bare, ignominious, reprochfull, vile, and ſeruile eſtate in this life, that can clogge the faithfull man from flying vnto, but rather heaueth him aboue the third, euen to the ſupernall heauens. What then? Shall I ſigh, ſorrow, grieue, mourne, or take in euill part the Lords handie-worke, tending to mine aduancement ſo farre, that from a priſon I ſhall be preferred to a kingdome, from a dungeon darknes to heauenly light, from ſeruitude to freedome, and from tranſitory paine to endleſſe pleaſure: and that for a ſhort ſuffering? God forbid: I will reſt and relie vpon his prouidence, and commend mee to his mercies: for I now perceiue, that ſuch as grudge at the chaſtiſements of the Lord, doe giue infallible tokens, euen to the world, that they be not the children of God, but of the world, ſuch as haue dedicated themſelues vnto pleaſures & delights, to eaſe, to ſecuritie, and to looſeneſſe of life: who, after they bee touched with the finger of God, either by ſickeneſſe, by pouertie, or by any other deiection or caſting downe, they fret and fume, they crie out, lament, repine, and murmure

Neither doth an hie eſtate further, nor a baſe eſtate hinder our courſe to heauen.

againſt God, wherein (woe is mee for it) I my ſelfe was heere-while greatly faulty, who ſeemed to ſay in mine heart, That God dealt hardly in puniſhing mee: but ſince I haue duely weighed the matter by your exhortation, and thereby conceiued the cauſe of my croſſes, to bee my ſinnes, my groſſe and corrupt life, and mine vnſeemly conuerſation: I affirme, that it is good for me that I am afflicted. For where before, I had pleaſure in vanities, in wantonneſſe and ſin, I now loath and heartily abhorre my former waies: and I call to minde, that in this point I ſhew my ſelfe like vnto the brethren of Joſeph, who neuer called to minde their ſinnes, nor repented, til affliction came; Whereby it appeareth, that the children of God are bettered by affliction, becauſe it cleanſeth them from many euils, it renueth them, & as it were, forgeth in them new bodies, new mindes, new ſoules, new affections: it maketh them like waxe, pliable to receiue any impreſſion of diſcipline. And this knew not I, this felt not I, this taſted not I, neither had I any iudgement hereof, vntill it pleaſed my good God thus to humble me: therefore muſt I needs ſay againe, It is good and neceſſary, that I haue beene afflicted. Now ſaith my ſoule, The Lord is my portion, and I will truſt in him. I pray you let mee heare ſome comfortable diſcourſe of you, tending to comfort in affliction, that I may

Affliction calleth ſinnes to memorie.

may bee yet more inwardly comforted in my outward miseries, and, that other also may learne how to take aduersities as they ought to be taken.

Hope. I will gladly do it for thy sake and the godlies, but to the fleshly minded men, who haue not hearts touched with the griefe of these things, and that haue not the feare of God in them, my speech will tend to little vse. But, no doubt, the godly afflicted man, the distressed man, the grieued man, the miserable man, the helplesse, and poore may be thereby touched, and haue good motion, to throw himselfe downe before the Lord, in a true humiliation, with vnfained intent and indeauor, to reforme what is a misse in him, and deeply to search all the actions committed by him, and to examine the very thought of his heart, which haue risen against his dutie vnto God: and in regard of his disobedience herein, he can not but say he is worthily punished for his sinnes, and louingly corrected of the Lord for his amendment: and so will the Lord wipe away all his miseries, and hee will hold him vp, that he shall not vtterly fall, hee will defend him, that hee shall not vtterly perish: and though he trie him deeply, he will not forsake him vtterly: though hee send not present manifest comfort, yet will he come in a time conuenient, and will not slacke when most need is, for hee that keepeth Israel doth neither slumber

God often raiseth the base, to performe mightie things.

ſlumber nor ſleepe. Therefore, when his diſtreſſed childzen thinke leaſt of comfort, it commeth ſuddenly, as it did vpon Dauid, who following his fathers ewes, was choſen to be king of Iſrael. And who would haue ſaid, when Ioſeph was in priſon bound and fettered, in Egypt, in a ſtrange countrie, where he had no friend, kinſman, or acquaintance, that he ſhould be made ruler of that country? It is the Lord that prepareth the way to aduance and to comfort his childzen, that men ſhould not plead deſert of any bleſſing. When Gedeon was threſhing of his fathers corn, by the wine-pres in Ophrah, who would haue ſaid, Gedeon ſhall deliuer Iſrael? His father was a poore man in Manaſſe, and he the leaſt of his fathers familie, yet did the Lord call him from his baſe traueil, to bee the deliuerer of his people. Thus the Lord ſheweth himſelfe mighty, louing and prouident in aduancing the weake: hee declareth his mercie by helping the poore, and his exceeding loue in relieuing the miſerable: whereby that is confirmed which the Apoſtle affirmeth, where hee ſaith, The fooliſh things of the world hath God choſen to confound the wiſe, the weake things to confound the mighty, the vile things of the world, and ſuch as are deſpiſed, hath he choſen, that no fleſh ſhould reioyce in his preſence. Is there then not mercy with the Lord? Is there not power in the Moſt high?

And

And is there not prouidence in the Almighty? Who then will ſay of the poore, of the weake, of the oppreſſed, of the miſerable, of the afflicted, of the priſoned and diſtreſſed man, The Lord ſeeth him not, the Lord regardeth him not, neither can the Lord deliuer him. ſuccor him, or relieue him? Can not he that ſent water out of the flint ſtones, and out of the drie tooth, ſend comfort to his children fainting in their miſeries? Can not he that made the Aſſe to ſpeake, open the mouthes of the ſimple, to giue glory to the deliuerer? Can not he that watered Gedeons fleece after ſo miraculous a maner, ſend the dew of his grace, to mollifie the griefes, and comfort the hearts of the oppreſſed? And cannot hee that dried vp the Red ſea, drie vp all the calamities of his children? Can not he that is All-ſufficient to do all things? If he command, who will ſay, It ſhall not be? If he forbid, who will ſay, It ſhall bee done? Thou art poore, thou art oppreſſed, thou art beſet with many calamities: and heere haſt thou a helper, heere haſt thou an all-ſufficient and an aſſured friend: feare not then, for he neuer deceiued any, he neuer diſappointed any of his hope, neither brake hee promiſe with his at any time. Commend thine eſtate therefore continually vnto him, ſubmit thee to his prouidence, he knoweth all things, hee ſeeth thine eſtate, and conſidereth thy wants, far better then

Nothing hard to be done, to God.

God neuer breaketh promiſe.

then thy ſelfe: and aſſure thee, hee will not ſuffer any thing to befall thee, but according to his will: a ſparrow lighteth not on the ground without his permiſſion, neither ſhall a haire fall from thy head, but that he hath firſt decreed it: he foreſeeth euery mans beginning before he is borne, euery mans eſtate before it bee reuealed, and what ſhall become of euery man, he knoweth long before: he dealeth moſt prouidently for his children, and turneth euen their teares into great ioy, and their lamentations into ſongs. And although often times his working ſeeme ſtrange vnto flesh and blood, and hard meaſure to be croſſed, yet God ſeeth it neceſſarie: and therefore take it not thou grieuouſly to fall into troubles, to ſuſtaine miſeries, to endure croſſes, and to abide afflictions: neither thinke it ſtrange, as the holy Apoſtle S. Iames ſaith, for it hath beene the portion of Gods deareſt children from the beginning, and it will be for euer found true, That great are the troubles of the righteous: & as true, That the Lord deliuereth them out of all.

God ſeeth that Good which man miſliketh.

What greater danger could there be then to be in the fierie furnace, as Sydrach, Miſaach, and Abednego? yet the Lord ſo qualified the force of the fire, mortifying (as it were) the nature therof, that it did nothing annoy them, yet conſumed the miniſters of their execution. What greater perill could there be, then to be in the Lions denne with

with Daniel: yet the Lord ſhut vp the Lions mouthes, that they could not hurt him, but deuoured his accuſers. It is much to bee in miſerie, in want, in ſickeneſſe, and in ſores, with Iob: in hunger, with Elias: in thirſt, with Samſon: ſore and naked with Lazarus: impriſoned, with Ioſeph: perſecuted with Dauid, with Ieremie, with Peter: ſtoned, with Paul, & infinite others: yet did the Lord deliuer them out of all their troubles. And therefore ſaith the Pſalmiſt, The godly walke thorow fire and water, but the Lord bringeth thē into a wealthy place. And therefore Paul hauing experience heereof, reioyced alwaies in the Lord, when he was moſt deepely vexed, and beſet with moſt miſeries. So did the reſt of the Apoſtles when they were hungrie and thirſtie, naked, beaten, and buffeted with fiſts, wandring vp and downe without any certaine dwelling place, being reuiled, and moſt ignominiouſly handled, being gazing ſtocks vnto the world, by means of their miſeries, yet were they patient, and bleſſed, euen when they were euill ſpoken of. They were eſteemed as the very excrements and off-ſcouring of the world, hated and deſpiſed of the world, yet they grudged not, neither did they deſpaire, but depended vpon the promiſes, the loue, the power, and prouidence of their God: in whom (though they ſeemed outwardly to ſorrow), they inwardly reioyced: though they

they ſeemed poore, yet made they many rich: though they ſeemed to haue nothing, yet they poſſeſſed all things. Such is the force of a ſound confidence in the Almighty, who in mercy worketh, by outward croſſes the inward comfort of his children, and sheweth alwaies compaſſion according to the multitude of his mercies. Thou maieſt learne hereby to be full and to be hungrie, to be eſteemed and to be deſpiſed, to abound and to want: and in what eſtate ſoeuer thou art, to bee therewith content, and to exerciſe thy ſelfe in the Word and Law of the Lord, who traineth out the way to that reſolute contentation whereon thou maieſt ſtay thine affections, that they breake not forth in thy trauells to diſtruſt in God, and to ſeeke ſuch meanes for thy reliefe as the Lord hath not ordained, and thereby ſlide into inordinate deſire of tranſitory things, offending thy louing Father who intendeth all for the beſt, that hee layeth vpon thee. Therefore Paul being inwardly aſſured that God ſent all for his good, gloried and reioyced in his trauels, in his ſtripes and impriſonments, in his ſtonings, ſhipwracks, watchings, hūger, cold, thirſt, nakedneſſe, pouerty, perils, and (as it were) in his often dying: wherein hee ſhewed that patience, which euery of Gods children ſhould be endued with, which was ſo ſtrong in him, that hee brake forth, and ſaid, That he was not

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only contented, but was glad and did reioyce in his infirmities, in reproches, in necessities, in persecutions and troubles: adding further, When I am weake, namely, accounted weake, then am I strong. What wonderfull effects doth faith and patience worke in and for the children of God! How it doth comfort them, euen in their deepest calamities, thou seest: and therefore make thou profit of that which thou hast heard. Whereunto I will also adde, what Iesus Christ himselfe speaketh to comfort his afflicted, Reioyce, and bee exceeding glad, saith he, when for my sake and the Gospels yee are afflicted and persecuted: for your reward shall bee great in heauen. And thereupon his Apostles departed reioycing from their persecutors, that they were accounted worthy to suffer for the name of Iesus Christ.

Pens. But heere, I pray you, before you proceede any further, let mee be resolued in a doubt, which in your last words I conceiue to arise. They indeed that are persecuted for the name of Iesus Christ, I acknowledge may reioyce, because of their reward in heauen: But how may I make any application of this comfort vnto me, considering that my pouerty, my want, my sickneſſe, my reproch, my enemies, and all the rest of my miseries are laid vpon me, as before you said, for mine iniquities, and to cleanse me from my faults:

A question whether he that is afflicted for his sins, may be said to be punished for Christs sake.

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so that it is a punishment deserued, though laid vpon mee in loue: and therfore can I reckon no reward due for my trials, as the holy Apostles, and the former godly, who suffred many things for Christ Jesus sake indeede.

It may be said vnto mee, That my neighbours moue accusations against mee for some trespasse done, my creditours vex me for that I owe them, and all my troubles light vpon mee (as it were) by my owne procuring. I pray you councell me herein, that if any comfort may grow vnto me by this comfortable saying of Christ, I may taste thereof to my consolation also.

Hope. Indeed it is a necessarie point for thee to bee instructed and satisfied in: and therefore giue good heed to my speech. Indeed it cannot rightly bee said. That thy punishments are for the Gospels cause, or for Christs sake: for that it may not properly be tearmed for Christs sake, but where it is for the profession of Christ and his Gospell. But for thy comfort, and for the comfort of such as fearing God are in any sort afflicted, whether it be with want, with pouertie, with sicknesse, or hath fallen into debt by reason of ineuitable occasion, and resteth willing and heartily desirous to satisfie the same, and by his honest, painefull, industrious, and true trauell, endeuoureth to perform a good conscience therein, and yet cannot attaine vnto the accomplishing of his will,

will, to the ſatisfying of euery mans greedie deſire: and by reaſon that hee cannot perfoꝛme what he ought, there light vpon him troubles as ſute of law, impꝛiſonment, and ſuch like, hee muſt with patience accept his ſhare of the woꝛlds crueltie, and ſubmit himſelfe to the pꝛouidence of God in well doing. Yet to ſatisfie him that he ſtandeth ſtil in Gods fauour, & that God ſuffereth all to light vpon him foꝛ the beſt, conſider thou, who art (as it were) the picture of ſuch a man, that all true Chꝛiſtians, in the common & vſuall troubles of this life, as in ſickneſſe, banishment, need, pouertie, loſſe of goods, frends, dignities, diſobedience of childꝛen and ſeruants, wꝛongs, and in whatſoeuer other calamitie, may truely ſay they are afflicted foꝛ Chꝛiſts ſake, ſo long as in their aduerſities and miſeries they endeuoꝛ in a good conſcience, without haulting with the ſpirit of God, by any diſſimulate deuice, to perfoꝛme their duties: and wherein they come ſhoꝛt of perfoꝛmance, they running vnto God in Chꝛiſt, may in his merits reſt truely reconciled vnto the Father foꝛ their ſinnes committed: and ſo continue, alwaies willing without delay, as much as by any meanes lyeth in them, to ſatisfie ſuch as haue ought againſt them. The troubles that ſhall then follow, no doubt may bee accounted foꝛ Chꝛiſts ſake, he being thus become a true member of Chꝛiſt: although it be often ſeen that

How the troubles for our diſobedience, may bee ſaid for Chriſts ſake.

that Gods deareſt children are many times croſſed for their raſhneſſe, their negligence, for their ſlackneſſe, and for ſundry things committed againſt their neighbours: and therefore punished, by Gods permiſſion, by the hand of man: but the man by whom they are ſo puniſhed, doth it as a miniſter of the Lord, as was Pharaoh in afflicting the children of Iſrael, for offending their brother Joſeph: and as were the perſecutors of Dauid: and yet the puniſhers and perſecutors are not iuſtified in their proceedings, but the puniſhed & perſecuted are the more happie, in that they are made thereby the more like vnto Chriſt by affliction: ſo that he that is puniſhed in fauour, as was Dauid, though for his faults, and not in iudgement, as were Cain and Saul, may bee ſaid they are afflicted for Chriſts ſake: for the moſt godly & ſincere men, that are in manner wholly mortified as touching the world, and who haue dedicated themſelues (as it were) to the ſeruice of God, are not free from triall in this world, but are touched with hunger, nakedneſſe, need, pouerty, labour, contempt, and ſuch like: and the reaſon is, for that they bee not without naturall infirmities, which are ſeaſoned with ſuch fauourable croſſes, to the end that they may appeare to bee the true ſeruants and ſouldiers of Chriſt, who as they haue put on the profeſſion of Chriſt, ſo they muſt of neceſſity

neceſſitie put on the afflictions of Chriſt, for whoſe ſake the world will hate them, and vomit out to their diſgrace and ſlander, all the opprobrious ſpeeches that may be, adding affliction to affliction, vntil they be ſo loden with calamities, that they euen in the loue of the heauenly happineſſe, be driuen to ſay, We deſire to bee looſed and to bee with Chriſt: ſhewing themſelues willing to go quickly where they know all felicitie, and the ſumme of all vnſpeakeable ioy is laid vp in ſtore for them, making account of this world but as of a priſon, wherein they are ſhut vp: and as of a continuall warre, wherein they are continually aſſaulted, buffetted, and wounded. This doth affliction worke to the training of men to heauen. Bee not aſhamed therefore of the croſſe of Chriſt, of thy ſlanders, of thy reproches and miſeries: for when thou haſt ſuſtained all that is poſſible for a man to ſuffer, they deſerue not the leaſt part of the ioyes prepared for thee. Therefore ſet thee in a ſtrong reſolution, patiently to beare whatſoeuer God ſhall lay vpon thee: and bee in the minde of Paul, who ſaid, Yea though he kill me, I will put my truſt in him. Nothing muſt diſmay the conſtant ſouldier of Chriſt, no not death it ſelfe: and hope vnto the end, for it will one day be ſatisfied with a perpetuall reward. Yet a little while and he that ſhall come will come, and will not tarrie. The Lord knoweth the

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daies of the vpright man, and his inheritance is euerlasting. These thy light afflictions are but for a moment: and yet ſ all they cause vnto thee a far more excellent weight of glory. And the time will ſhortly come, when thou ſhalt bee manumiſed & ſet at libertie: thou ſhalt be deliuered from the bondage of corruption into the glorious liberty of the ſonnes of God. And in the meane time, the Lord himſelfe ſhall put to his hand, hee ſhall proppe thee vp, and in time of need he ſhall ſtand with thee and guard thee: hee ſhall make thy bitter waters ſweet, and thou ſhalt ſay, He hath heard me in a time accepted, and in the day of ſaluation hath he ſuccoured mee: and with Paule thou ſhalt ſay, Bleſſed bee God euen the Father of our Lord Ieſus Chriſt, the Father of mercy, and God of all cõfort, who hath cõforted me in all my tribulàtions. He ſhal inable thee by thy godly experience, to comfort others in any affliction, by the cõfort wherwith thou thy ſelfe art comforted of G D D: and when thou haſt taſted this ſweet conſolation, thou maieſt haue cauſe to imitate that ſweet ſinger of Iſrael in this ſong of praiſe Thou haſt turned my mourning into ioy, thou haſt looſed my ſacke, and girded me with gladneſſe. The Lord ſhal alwaies be with thee: and therefore if thou walkeſt thorow the valley of the ſhadow of death, thou needeſt not to feare, his rod and his ſtaffe ſhall holde thee vp and comfort thee: hee ſhall pre-

pare a Table for thee in the ſight of thine enemies: yea, in the view of ſuch as deſpiſe thee, he ſhall anoint thy head with the oyle of comfort. Let this ſuffice for thy comfort, and to encourage thee to reſt and relie vpon the mercie, the loue, the wiſedome, and vnſearchable prouidence of the Moſt high in all thy miſeries.

Penſ. Surely I heartily thanke thee, thou haſt highly exalted my conſolation, my ſoule is comforted beyond meaſure. And now I purpoſe earneſtly to ſeeke vnto the Lord, and faithfully to pray vnto the Almighty, and I will indeauour to frame my life vprightly before him: and though hee ſeeme not by and by to heare me, yet I know he will awake vnto me at length, & will make my habitatiō proſperous. Though my beginning haue beene ſmall, yet ſhall my latter end bee with great encreaſe: and therefore will I make triall, if I ſhall find fauour in the eyes of my God, if he will comfort me againe, and ſhew me mercy: but if he ſay vnto me, I haue no delight in thee, behold, I will ſtand vnto his clemency, and preſent my ſelfe vnto him againe & againe, & I will ſay, Here I am, doe with me what ſeemeth beſt in thine owne eies. And I will draw neere vnto my God, and I know he will draw neere vnto me, I will cleanſe my hands, and purge my heart, and if it bee his pleaſure, I will ſuffer affliction ſtill. I will caſt my ſelfe down before him, and

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he will lift mee vp: I will humble my ſelfe vnder the mightie hand of God, that he may exalt mee in due time: I will caſt my care vpon him, for hee careth for me: I will go boldly vnto the throne of his grace, that I may receiue mercy, and finde fauour to helpe in the time of need: I will not bee aſhamed, nor feare, for I am fully perſwaded, that he to whom I haue committed my ſelfe, is able to keepe me ſafe for euer: therefore am I reſolued to truſt in him, for he can giue me abundantly all things to enioy. Though for a moment in his anger he hide his face, with euerlaſting mercy will he haue compaſſion: and yet will I not forget to ſay with Dauid, Oh Lord forſake me not ouerlong. I will fall downe before his footſtoole, for he is holy, hee is mine hope and my fortreſſe, my God, in whom I will alwaies truſt. So I know hee will take me vnto himſelfe, he will embrace mee in loue, he will lay me on the ſhoulders of his ſacred prouidence, hee will binde vp my wounds, he will cure my diſeaſes and refreſh my feebleneſſe, hee will recomfort mine afflicted heart & ſoule, he will ſend me timely ſolace, and will put away all penſiueneſſe and mourning from me: therefore I ſay, I will fall downe before him, and will powre out mine heart vnto him, ſo ſhall hee heare mee and relieue mee. And then ſhall they that now gape on my miſeries, with triumphs and ſongs, ſee and perceiue

If we commit vs to God hee can keepe vs ſafe.

perceiue that great is my GOD, and worthy of all men to be praiſed for his exceeding mercies: and ſuch as haue ſcorned mee ſhall bee aſhamed of their raſhneſſe: and euen they ſhall be forced to cleaue vnto my helping GOD, and with me to giue glory vnto his diuine Maieſty, that he ſo duely regardeth the ſtate of the poore, & that he deliuereth the oppreſſed from him that is too ſtrong and mightie for him, yea, the poore and him that is in miſerie, from him that ſpoileth him. I forget not that ſweet ſaying of the Lord, where hee ſaith, Now for the oppreſſion of the needie, and for the ſigh of the poore, I will vp and ſet him at libertie, whom the wicked haue ſnared. And ſith the Lord himſelfe is ſo readie to riſe for my deliuerie, I will continually endeuour to riſe vnto him in my hearty prayer and humble thankſgiuing, for his euerlaſting protection. I will doe as the Apoſtles did when they were in the tempeſt on the ſea with Chriſt, Chriſt being aſleepe they awaked him, crying, Saue vs Lord, or elſe we periſh: ſo I will flie vnto my God, I will awake him, and ſay Oh Lord, why ſleepeſt thou in my miſeries? and with Eſay I will ſay, Oh Lord looke downe from heauen, and behold me from the dwelling place of thy holineſſe and of thy glory. Where is thy zeale and thy ſtrength? the multitude of thy mercies, and of thy compaſſions are they reſtrained from mee? Thus, I ſee, muſt I awake my

Our ſins make God aſleepe that he can not heare vs in our troubles.

God, whom my ſinnes haue made to ſleepe, that he ſeemeth not to heare me. But before I proceede to enter ſpeech and conference with my God, let mee intreat you to ſhew mee briefly what is moſt fit for mee to obſerue before and when I pray.

He that will pray, muſt forſake ſin.

Hope. Learne what Timothie teacheth thee, 2. Tim. 19. He commandeth, that euery one that calleth on the name of the Lord, muſt depart from iniquitie: ſhewing, that it is impoſſible to be heard of GOD, continuing in ſinne. Therefore muſt thou carefully cleanſe all thy thoughts, all thine affections: thou muſt purge and purifie all thine heart and ſoule. For if Moſes was commanded to put off his ſhooes, approching neere vnto the place where God appeared vnto him, for that hee ſhould not bring a polluted thing into the preſence of God: much more oughteſt thou to put off all ſinfull, carnall, corrupt and polluted affections from thee, when thou commeſt to talke with God: and thou muſt garniſh thy ſelfe with new thoughts, ſacred meditations, holy and vnpolluted deſires: and then being armed with faith, indued with hope, being humble, penitent, louing, zealous, freed from all deſires of reuenge, reſolute not to returne to thy former vanities, ſinnes and corruptions, and withall, hauing a ſpeciall regard in all thy neceſſities, to lay aſide all carnall and earthly imaginations

How wee muſt be prepared when we come to pray.

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in thy prayers, for that thereby thou derogateſt from Gods glory in making thine owne fleſhly conceits partakers with the prouidence of God: thou maieſt not ioyne thine owne fantaſies to the will of God: but what thou ſeekeſt at his hands, thou muſt ſimplie commend it vnto his will, without ſaying to thy ſelfe, Let it be thus, or ſo: and eſpecially, in things tending to corporal reliefe, and al worldly reſpects: and that which concerneth the kingdome of God, thine owne ſaluation, the proſperity of the Goſpell, the Lord is alwaies readie to heare, and grant it, without condition, becauſe it concerneth his owne glorie. And being thus zealouſly prepared, thou maiſt go boldly to the throne of his grace, and thou ſhalt receiue mercy, and finde fauour in all thy neceſſities: yet withall conſider this, that although God heareth when the faithfull call, yet there is ſome delay oftentimes, and God doth not preſently ſend help, but ſometimes ſuffreth men to bee euen neerely ouerthrowne, before he come, as is ſeene in the ſhip, wherein Chriſt and his diſciples were, hee ſuffered the ſhip to bee toſſed to and fro with the waues, and to bee neere ouerwhelmed, before hee would awake, and quiet the tempeſt, yet at laſt he did it, and there was no danger: ſignifying thereby, that the meaſure of temptation is to be referred onely vnto him. And it ſhall ſuffice thee, That he is faithfull,

Chriſt ſometime delayeth to helpe his children very long, yet helpeth at laſt.

full, and will not ſuffer thee to bee tempted aboue thy ſtrength. Wherfore howſoeuer the caſe ſtandeth with thee, thou muſt not reaſon why hee tarrieth ſo long, or why he puniſheth ſo deepely: for as hee is God Almighty, Great, and All-ſufficient, ſo hee layeth often vpon his children a great weight of triall, to the end that his great power may be knowne in deliuering. He went deepe with the Kingly Prophet Dauid, and tarried long from him, when hee was enforced to crie out, Why doeſt thou turne thy face away from me, O Lord? And why doſt thou forget my pouertie and tribulation? But at length it came to paſſe, that to the praiſe of God and his owne comfort, he ſaith, The Lord hath deliuered mee out of all my troubles. Oh that was a ſweet ſong for Dauid! And no doubt, if thou continue conſtant, if thou cal vpon God in true perſeuerance, not limiting the Lord a time, nor preſcribing him a meanes, nor teaching him the manner how he ſhall eaſe thee, thou ſhalt haue cauſe to ſing the ſame ſong. Now, me thinkes, thou art ſufficiently inſtructed how to beare thine euils, and I thinke it not amiſſe for thee, to vnfold euery particular griefe vnto God: and if thou want any aſſiſtance in all thy proceedings, my counſell ſhall be ready for thee.

Penſ. Goe to then, my ſilly ſoule, prepare thee to God, the onely rocke of thy ſaluation, reſt thy ſelfe quietly on him,

powre forth all thy cares & griefes into his boſome: he hath promiſed to eaſe whatſoeuer is burdenſome vnto thee: and it is he that hath ſaid, I will neither faile thee nor forſake thee: hee liueth for euer, and keepeth promiſe with all that call vpon him faithfully. As for man, thou ſeeſt him meere vanitie: nothing is more deceiueable then man. All power, mercy, and truth, remaineth with God, and pertaineth to him: therefore lift vp, lift vp thy voice vnto him: for doubtleſſe he it is in whom we now liue and haue our being: and he is not far from thee, my ſoule: wherefore, I ſay, caſt away all doubting and feare, and approach vnto the Throne of thy mercifull God, who is moſt readie to helpe in the time of need.

The penſiue man prepareth himſelfe to flie vnto God by prayer.

An effectuall and comfortable praier in diſtreſſe, or any kinde of aduerſitie.

My moſt gratious, louing, and mercifull God, I doe acknowledge, that I haue moſt highly offended thy ſacred Maieſtie, by my groſſe and moſt filthy life: whereby I haue deſerued moſt ſharpe correction and puniſhment: and moſt iuſtly doeſt thou ſend mee a troupe of moſt heanie calamities, to ſhew that thou art offended with mee, and that thou canſt not beare with the euill I doe continually againſt thee: wherein thou ſhewest

thy selfe to fauour mee, euen by afflicting me: thereby calling me back from my wicked waies, lest running on still in my corrupt vanitie, I should perish euerlastingly. By which thy louing corrections I finde (good Father) that thou art carefull of my reformation, and consequently, of my saluation: therefore doe I highly praise thee, that thou so louingly doest chastise mee, which although it seemeth heauie and irksome to flesh and blood, yet worketh it greatly to my good, being assisted by thy diuine Spirit, that with patience I may passe thorow these my miseries, and that in thy good time I may taste anew of thy mercies, bee protected by thy hand, relieued by thy prouidence, and finally, satisfied of all good things. Oh Lord, I am become naked of help, recomfort me: ignominious and despised, shew mee thy countenance; poore, relieue me. I am become a by-word among the people, oh refresh mee with inward consolation. Rebuke mee not in thine anger, oh Lord, neither chastice me in thy wrath, but haue mercie vpon mee, haue mercie vpon mee, for I am miserable and weake: oh Lord heale me, for I am deepely troubled: I am sore vexed, returne and deliuer mee euen for thy mercies sake: haue compassion on me, and renew my weake estate, lest the wicked say, there is no helpe for mee in thee. To whom (oh Lord) should I complaine in my di-

stresse,

ſtreſſe, but vnto thee my all-ſufficient and louing God? Whither ſhall I flie, but vnto thee the tower of my ſtrength, the preſeruer of my life, the fountaine alſo of my ſalnation, and my refuge? I know thy mercies are ſuch and ſo infinite, thy power ſuch and ſo abſolute, that though thou ſuffer me to be baniſhed, as thou didſt Helias, euen vnto the drie and barren wildernesſe, thou canſt there alſo relieue mee, and in thy good time againe canſt bring me into a moſt wealthy place. Though thou ſuffer mee to hunger and thirſt as thou didſt Sampſon, yet canſt thou refreſh me with water out of a drie tooth, or by ſome ſuch extraordinary meanes, euen as thou wilt: yea, thou canſt open the hard and drie rockes, to guſh out water to thy fainting children. Though thou ſuffer mee to bee impriſoned, as thou didſt Joſeph, thou canſt free mee againe and aduance me, yea thou canſt breake the fetters, chaines, and bands to ſet free thy children, as thou diddeſt Peters, and canſt ſet open an yron doore to ſet them at libertie. Though thou ſuffer me to be afflicted, and ignominiouſly caſt downe, as thou diddeſt Job, thou canſt raiſe me againe, and renew my eſtate. Nay, Lord, though thou ſuffer mee to deſcend into the graue, as thou diddeſt Lazarus, thou canſt raiſe me againe, if thou thinke it expedient. Though thou ſuffer mee to be killed, as thou didſt John Baptiſt,

thou canſt reuiue me againe in thine eternall kingdome. So mightie art thou and mercifull, that what thou wilt, thou canſt. Thy care is great of thy children, thy wiſedome infinite, and thy prouidence paſt finding out: for when thy children ſeeme weake, then are they ſtrong: when they ſeeme poore, then are they rich: when they ſeeme to bee moſt deepely diſtreſſed, then are they moſt inwardly comforted by thee: and when men thinke them vtterly ouerthrowne, then ſtand they moſt ſtrongly by thee: yea, when they ſeeme to bee ouerwhelmed with miſeries, and when there appeareth no helpe, then taſte they moſt ſweetly of thy mercies, then are they moſt readily relieued by thee. Oh happy are they that reſt vnder the ſhadow of thy gracious wings: there is the ſafe caſtle and refuge, where no euill can annoy them. Oh ſhroud mee therewith, and let thy mercies compaſſe me about for euermore: ſo, howſoeuer I ſhall bee oppreſſed, I ſhall bee thine. Though the world caſt me off as ſcum and filth of the earth, yet I ſhall bee thine: though I want all worldly and humane comfort, I am thine: though I be poore, I am thine: though I bee ſicke, I am thine: in whatſoeuer miſerie and affliction I am, I am thine. Therefore (deare Father) I will not be diſmaide, I wil not deſpaire, though I be throwne down in the eyes of men, for thou canſt raiſe mee vp: therefore will

will I reſt and relie vpon thy prouidence for euermore. And ſith thou art my keeper, ſith thou art my defence, ſith thou thy ſelfe art the holder vp of my head, of what ſhall I be afraid? Thou neuer faileſt to helpe when moſt neede is, therefore ſhew thy ſelfe louing vnto mee, as thou art truly louing: ſhew thy ſelfe ready and powerfull in relieuing mee, as thou art full of mercie and power, that when I am lifted vp againe, mine enemies and ſuch as thinke thou haſt vtterly forſaken mee, may ſee thy mighty working in my deliuery, and thereby acknowledge, that it is thou onely that makeſt all men come vnto thee, to dwell ſecure: ſo ſhall the whole world know that thou art the God of ſaluation to all that ſeeke thee. Heare this (oh Father) and regard it for thy deare ſons ſake Chriſt Jeſus. Amen.

O Lord increaſe my faith.

Another comfortable Praier, whereby the diſtreſſed man may comfort himſelfe in his miſeries.

OH Lord God Almightie, my louing and mercifull Father, now I haue taſted of the ſweetneſſe of thy conſolation, by the inward working of thy bleſſed Spirit, I cannot but be a continuall Petitioner vnto thy

ſacred Maieſtie for continuall ſupply of thy comforts: for of my ſelfe (alas) I am moſt miſerable: there is no part of my body but is polluted with ſinne: and by reaſon therof, hardly beſet with many croſſes, readie (without thou in thy loue ſupport mee) preſently to fall into new dangers. Therefore (good Father) ſanctifie mee, that I may bee prepared continually to flie vnto thee: ſanctifie me within and without, mortifie in me all ſinfull & corrupt affections, take from mee all impediments that hinder me from comming wholly vnto thee, create in mee a new ſpirit, a new heart, new affections, and new thoughts, and furniſh me with all ſpirituall graces, with all godly qualities, and breake downe the hindring wall of naturall reaſon, which often letteth mee from comming vnto thee. Bleſſe the workes of my hands, proſper mine endeuours, and guide mee in the pathes of righteouſneſſe for euermore. Turn thy louing countenance towards mee, and haue mercy vpon mee, for I am deſolate, diſtreſſed, and poore, looke vpon mine afflictions, and proſper my labours, bleſſe all my trauels, and giue me good and comfortable ſucceſſe in all mine enterpriſes. In the time of trouble ſuccour mee, in the time of my need relieue mee, and in the time of ſorrow comfort mee, and although heauineſſe, mourning, weeping, want, ſighing, and feare continue with mee,

for

for a night, oh Lord ſend me ioy, comfort, gladneſſe, plenty, and conſolation in the morning: and although father, mother, friends, kindsfolkes, and acquaintance forſake mee, flie from mee, leaue mee, and ſcorne me, be thou ready and willing (for thou art able) to take me and hold me vp: ſo ſhall I bee ſafe. Thou onely art my helper, oh turne all my mourning into ioy, feed mee with the hid treaſures of thy bleſſings: bee vnto mee a ſtrong rock, whereon I may alwaies reſt: bee vnto mee an houſe of defence, wherein I may dwel in ſafety. Oh ſee and behold my trouble, conſider and eaſe my griefes: ſhut not vp thy compaſſion from mee, but open thine hand, and repleniſh mee with thy bleſſings plentifully. Thou diddeſt from the beginning decree to doe good vnto them that truſt in thee, and thou haſt alwaies performed it to our forefathers of old. Dauid, Joſeph, Daniel, and infinite others haue asked, and obtained thy ſweete deliuerance: by whoſe examples I cannot but likewiſe come vnto thee, knowing this that thy loue is not leſſened, nor thy power diminiſhed. Why then ſhould I doubt of thy mercies, if I faithfully beleeue? I beleeue, Lord helpe mine vnbeleefe, and let me taſte of thy goodnes, how ſweet, how amiable, how comfortable and helpfull thou art, that I may alſo ſay, Though many bee the troubles of the righteous, thou deliuereſt them out of

all

all. Thou deliuereſt the ſoules of thy ſeruants: and none that truſteth in thee ſhall periſh. Thine eies are vpon them that feare thee, and thine eares open vnto their crie. With thee (oh Lord) is the well of life, and thou giueſt the poore plenteouſly of thy pleaſures to drinke. Deare Father, it comforteth me to remember the ſweetneſſe of thy loue: the experience which I haue of thy mercies, of thy prouidence, of thy willingneſſe and readineſſe to helpe, aſſureth me of thy releeſe in time conuenient, and cauſeth mee inwardly to reioyce in my outward afflictions, and with gladneſſe to ſing, That thy goodneſſe (oh Lord) endureth for euer: thy mercies (oh Lord) endure for euer: thy loue (oh Lord) endureth for euer: thy truth (oh Lord) endureth for euer. Thine hand (oh Lord) is mightie to ſaue, and thy prouidence paſſeth all mens finding out. When I haue been in deepeſt diſtreſſe, thou haſt comforted and releeued mee: I neuer came vnto thee, and haue beene reiected: neuer hath my complaint been put backe, but moſt louingly heard, and my petitions moſt readily granted: whereby (good Father) I ſee that I need not to bee diſcomforted at my miſeries: for mine aide is of thee, my comfort in thee, and all my ioy and releeſe commeth from thee: deale with mee in all things as thou wilt: thou only knoweſt what is fitteſt for mee, plenty or penury,

mury, wealth or want, sicknes or health, friends or enemies: therefore not as I will, but as thou wilt, in thy hands I rest: giue me not ouer, leaue me not for euer destitute, but as by thy hand I haue beene corrected, so by thy hand let mee receiue consolation againe, for the merits of thy deare sonne Iesus Christ. Amen.

Oh Lord increase my faith.

Hope. Now Pensiue man, how standeth it with thee? Thou hast had a good scope to conferre with God: and no doubt but thou hast receiued by it no small consolation: I pray thee let mee vnderstand how thou conceiuest of the trust in God, and what comfort thou couldest yeeld to others, if they wanted thy counsell in the like distresse.

Pens. Truly I finde, that we cannot be so ready to come vnto God, but he is as readie to meet our petitions, and in a most fatherly louing maner he embraceth us, and gratiously accepteth of our humble desires: and I see that the iust men haue not onely not cause to faint vnder the burden of their miseries, but they may thereby gather vnto themselues continually more and more strength, through the benefit of Gods continuall inward comfort: and they are lifted vp, and stand like the stately and beautifull Palme tree, yea, like the lofty Cedars of Lebanon, which rot-

The iust neede not to feare their afflictions.

tenesse

tennesse and age can neuer conſume: though very many ſtormes and tempeſts do aſſaile them, they continue like goodly faire trees, planted neere the ſweet water ſtreames, which being watered with continuall moiſtneſſe, are alwayes greene, and bring forth fruite in due ſeaſon: and howſoeuer they ſeeme to the world, ſometime to be, as it were withered, and whatſoeuer men thinke of their eſtates, yet ſhall they proſper in their wayes, and all things, euen their aduerſities, their bitter afflictions, and miſerable calamities, ſhall all turne to their bliſſe and perpetuall commoditie: as the bondage & cruell ſlauery which the Egyptians layed vpon the children of Iſrael to keepe them low, tended more and more to their ſtrength, and enabling of them to vndergoe all their burdens: So did the impriſonment of Ioſeph, not onely not hinder his happineſſe, but was, as it were, the very way, to his high preferment. The like may be ſaid of Dauid, the more he was perſecuted of Saul, the neerer he grew to his glorie. Who then will not willingly and without grudging vndergoe the heauie burdens of worldly euill, ſith it bringeth in the end ſo large a portion of ſurpaſſing comforts? Wherefore ſith it falleth out, that it muſt be my portion to be thus viſited with the afflictions of this life, I will embrace it in hope that one day it may be ſaid of me, as it was of Dauid, being deliuered from

The affliction that the wicked lay vpon the godly, doth not onely not weaken, but ſtrengthen them.

from diſtreſſe, This miſerable man was heard when he called vpon the Lord, who deliuered him out of all his miſeries. May not the like bee ſaid, when the poore Penſiue man ſhall be renewed in his eſtate, and freed from his thrall, That the Lord hath heard him, and deliuered him out of all his troubles? Infinits are the examples of the louing preſence of the Lord with his children, when they ſeeme vtterly confounded: and for my comfort and the comfort of others, becauſe it was thy pleaſure to heare what I could ſay thereon, I will call to minde ſome ſpeciall fauors that this louing God hath ſhewed towards our godly fathers, that it may appeare. how, though they were moſt godly, yet were they not without their trials and bitter croſſes laid vpon them, both by the world and Satan: but God that neuer faileth the faithfull, came alwaies in a time accepted, ſo that no euill could annoy them: he forgiueth ſinners repentant, as appeareth by Paul, Peter, and Mary Magdalene: hee feedeth and releeueth the poore truly calling vpon him, as hee did Heliah in the wildernesſe: hee increaſeth the ſtocke and ſtore of his children, as hee did the oile and meale of the widdow of Sarepta: hee bringeth his children out of captiuity and priſon, as hee did Joſeph: hee deliuereth his from moſt deepe dangers, as he did the Prophet Daniel out of the lions denne, and the three

The Lord releeueth all the faithfull.

three children out of the fire: hee healeth the diſeaſed, as hee did Hezekiah, adding vnto their life many yeeres, if hee ſee it expedient, as hee did fifteene yeeres vnto Hezekiahs daies: yea, his hands is outſtretched in his mercies manifold, to ſaue, defend, protect, comfort and relieue his: though for a moment, as hee himſelfe ſaith, in his anger, hee hideth his face, yet with euerlaſting mercy he hath compaſſion againe: he is rich in mercy ouer all that call vpon his name: therefore will I alwaies call on him. For ſo did Dauid, that choſen of the Lord, who was comforted inwardly, when hee outwardly complained, and ſaid: In the time of my trouble I ſought the Lord, my ſore ran, and ceaſed not: in the night my ſoule refuſed comfort. Nay, hee complaineth further: I did thinke vpon GOD (ſaid hee) and was troubled, I praied, and yet was my ſoule full of heauines. In all which he yet retained an inward moſt ſweete contentation, through a liuely hope, which gaue ſuch ſweet ſucceſſe vnto his praiers, that at length hee brake out after another maner, ſaying: I haue ſought the Lord, and he hath accompliſhed my deſire, and deliuered me out of all my troubles. This God, euen Dauids God, is my God, and the God of all that rely faithfully on him: in him will I alwaies truſt, though all things ſeeme to threaten my miſerie, though I ſeeme, as it were, for a time forſaken of him. And though no helpe appeare, though

The children of GOD muſt not deſpaire, though they crie, and yet linger in miſerie.

though heauen and earth ſeeme to denie me things neceſſary, I know that he that is called Iehouah, he that is Emanuel, God with vs, he will in a time accepted adminiſter vnto me new ioyes and giue me the occaſion of a new ſong, by ridding mee out of all my dangers. And I am aſſured, that my expectation will not faile mee, but that it will one day come to paſſe, that theſe miſeries ſhall haue an end, and then I ſhall haue perpetuall ioy.

Hope. But, by the way I muſt aduertiſe thee of one point, which thou muſt labor to cleare thee of: for whileſt thou remaineſt polluted with ſinne, neither can thy good ſpeeches auaile any thing, neither thy prayers profit thee: for ſin is the root from whence ſpringeth all afflictions, all croſſes, all calamities, and miſeries inward and outward: and therefore before all other things ſeeke to remoue that, that thou maieſt the more cleerely perceiue how to ſeeke other things at the hands of GOD, who heareth not ſinners. Therefore acknowledge and confeſſe thy ſinnes, craue pardon, bee truely penitent, and then fall downe before him in hearty prayer, and hee will heare thee, and grant thy requeſts.

All outward faire ſhewes can not preuaile, if ſin remaine within.

Penſ. Then I truſt by degrees I ſhall come to ſuch perfection by your good counſell, as ſhall at length bring me to the hauen of true tranquilitie, within and without. And therefore will I re-

paire

three children out of the fire: hee healeth the diſeaſed, as hee did Hezekiah, adding vnto their life many yeeres, if hee ſee it expedient, as hee did fifteene yeeres vnto Hezekiahs daies: yea, his hands is outſtretched in his mercies manifold, to ſaue, defend, protect, comfort and relieue his: though for a moment, as hee himſelfe ſaith, in his anger, hee hideth his face, yet with euerlasting mercy he hath compaſſion againe: he is rich in mercy ouer all that call vpon his name: therefore will I alwaies call on him. For ſo did Dauid, that choſen of the Lord, who was comforted inwardly, when hee outwardly complained, and ſaid: In the time of my trouble I ſought the Lord, my ſore ran, and ceaſed not: in the night my ſoule refuſed comfort. Nay, hee complaineth further: I did thinke vpon GOD (ſaid hee) and was troubled, I praied, and yet was my ſoule full of heauines. In all which he yet retained an inward moſt ſweete contentation, through a liuely hope, which gaue ſuch ſweet ſucceſſe vnto his praiers, that at length hee brake out after another maner, ſaying: I haue ſought the Lord, and he hath accompliſhed my deſire, and deliuered me out of all my troubles. This God, euen Dauids God, is my God, and the God of all that rely faithfully on him: in him will I alwaies truſt, though all things ſeeme to threaten my miſerie, though I ſeeme, as it were, for a time forſaken of him. And though no helpe appeare, though

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paire

paire vnto my God, acknowledging mine imperfections, and craue at his hands pardon and forgiuenesse of all that I haue done amisse.

A Prayer, wherein the Pensiue man acknowledgeth his sinnes, and craueth pardon for the same.

O My Lord, the very searcher of the hearts of all men, whose diuine eye pierceth thy heines, and findeth out all the wickednesse that is in vs: and though thou findst vs foule and filthily polluted with iniquitie, doest not presently enter into indgement, but sparest vs, to the end that thy patience and forbearing may draw vs to amendment of our filthy sins. Therefore, my good God and louing Father in Iesus Christ, I cannot but openly acknowledge vnto thy Maiesty my corruptions, not onely had and traduced from the fall of our first parents, but by the sinnes also which I daily doe commit, euen mine actuall sins, which proceede from mine owne corrupt & filthy conuersation, wherein we continually wallow, the most of vs, without sense or feeling, many of vs with greedinesse, and all of vs, with continuall neglect of our duties in our seuerall callings, whereby we daily pull downe vpon vs a farre more weight of thy indgements then

then we are able to beare. And I ſilly wretch, whoſe heart is fraught with vanities, doe heere appeale vnto the throne of thy Mercy, not excuſing my ſelfe of euill, but accuſing my ſelfe of notorious wickednesſe, which, I acknowledge, plucketh mee downe euen to hell, and that deſeruedly. But (good Father) thou that aboundeſt in mercy, let it pleaſe thee, I humbly pray thee, to forgiue my ſinnes, to pardon my tranſgreſſions, and to ſeaſon my heart from aboue, that I may daily more and more feele my wants, and call to thee continually for ſupply, that I may find my weakeneſſe, and crie to thee for ſtrength, that I may ſee into my ſinnes, and ſeeke to thee for pardon and forgiueneſſe: for vnleſſe it pleaſe thee (my gracious Father) to grant me pardon and reliefe in my diſtreſſes, it cannot bee but that I muſt die and periſh euerlaſtingly: for the leaſt of my wants doth carie in it ſelfe a great weight of iudgement: and although my weakeneſſe ſeeme little, yet ſtand I thereby in daily danger of vtter confuſion. And through my ſmalleſt ſinnes, how ſlender account ſoeuer I make of them, I am preſſed downe euen to the helles. Such (deare Father) is the eſtate of all mankinde, as of themſelues: therefore vnleſſe I would run headlong into deſtruction, I muſt flie vnto thy throne of Mercy, where there is mercie laid vp in ſtore for all that call vpon thee in faith.

faith. I beseech thee therefore (good Father) pardon my hidden and secret sinnes, and lay not my knowne sinnes, which are many in number, at any time vnto my charge: but bathe mee rather in the blood of thy sonne Iesus Christ, that I being thorowly cleansed from my filthinesse, may bee presented vnto thy Maiesty, as a new creature, and regenerate in Iesus Christ, clothed with his white and vnspotted robe of righteousnesse, that I may bee freely receiued into thy fauor, discharged from all the iudgements pronounced against sinne. And, louing Father, for my further comfort continue in mee not onely a detestation of my sinnes past, and a continuall sorrow: for that I haue so highly offended thee, my gracious God and louing Father, but also a longing desire to take and hold on a new course of life before thee, neuer yeelding again to fashion my selfe like vnto this vaine and wicked world, but that I may bee changed by the renewing of my minde, and may learne to put on the new man, which is created in holinesse according to the image of him that made him: that so I shaking off the former lusts of mine ignorance, may striue still after the marke which thou hast set before vs to aime at, euen the crowne of euerlasting blessednesse. And in the meane time, while I must wrestle thorow this euill world, assist mee with thy grace, and let thy fauour guard me, and thine out-

outstretched right hand defend mee from the perils wherewith I am beset, that I enioying the blessed tranquillity of a sound and vnspotted conscience, may bee partaker also of the things in the course of this mortall life, which are necessarie for the preseruation and maintenance thereof, and after this life ended, I may enioy the most happy life that shall be for euer.

O Lord increase my faith.

Hope. I perceiue thou hast bewraied thy sinnes vnto God, thou hast carefully laid downe thine imperfections before him, and hast beene an earnest suiter vnto him for pardon and forgiuenesse, wherein thou hast shewed thy selfe willing to walke the whole course of euerlasting happinesse. Doubtlesse it is the nature of that good God, that louing and mercifull Father, to receiue al that truely repent and come to him, hee imbraceth them, and most louingly accepteth of their humiliation, and hee will keepe thee vnder his wings, hee will cherish thee and feed thee with the most comfortable and sweet bread of life: alwaies prouided, that hee must finde thee constant in thy repentance, without dissimulation. There must be a perseuerance in well doing, thou must beware of backsliding, thou must not follow the Sow, to wallow in the durt againe, neither the Dogge, to turne to thine

God accepteth all that truly repent.

thine old vomit againe: but thou muſt wholly giue thy ſelfe to the hearing, reading, and continuall exercíſe of the Word of God. Thou muſt labour for knowledge, and endeauour to practiſe it: thou muſt learne to apprehend euerie vertue, and bring forth the fruits of them: thou muſt mortifie in thee euery vice, and euery ſhew of them: thou muſt looke into the Law of the Lord, wherein thou ſhalt learne how to liue anſwerable to a perfect life: and being thus attired with theſe ſpirituall and glorious ornaments, thou in thy ponertie ſhalt ſhine more glorious in the eyes of thy heauenly Father, then al the golden & glittering ſhewes of the rich doe in the eyes of weake worldlings.

Penſ. I haue of late endeuoured in this maner to reforme my ſelfe, but as yet I haue not attained vnto ſo ſincere a perfection: but, I thanke my God, there doth daily grow more and more miſlike of my ſinnes, and more deſire to follow ſincere righteouſneſſe: and I truſt, by Gods aſſiſtance, and mine owne continuall endeuor and practiſe, it will appeare that I haue profited by your counſell.

Hope. It is well, ſo it be ſimply intended, for then will God giue a bleſſing thereunto: ſo that thou ſhalt at length become abſolute, and a perfect man. But there is one thing more for thee to learne, without which yet all theſe things are vnperfect, namely, Faith, the

Without Faith, all other things are valne.

the excellencie whereof is surpassing precious, wherewith thou must of necessitie be endued to become a perfect man: and, if thou wilt giue eare, I will briefly shew thee what it is, and how it worketh. Paul to the Hebrewes, the eleuenth chapter, defineth Faith in this sort: Faith (saith hee) is the ground of things that are hoped for, and the euidence of things which are not seene. This is a speciall iewell, and happy is the man that hath it but in quantitie comparable to a graine of mustard seed. It is the ground of things hoped for. As if it were said, Whatsoeuer crosse or calamitie vexeth thee, if thou hopest for release and ease, thou must ground it vpon Faith: otherwise thy hope is no hope. It is the euidence of things not seene: the patefaction or laying open, as it were, of the very thing (though farre from sight) which is expected and longed for in hope: the thing hoped for, thorow it, is, as it were, euidently seen and laid before our eyes. Thou mayst vpon this ground build so certaine a foundation of hope of the ioyes to come, as if thou wert presently setled in heauen it selfe with Christ: it is the assurance which wee haue indeed of all our comforts in the promises of God: and whensoeuer we lay this euidence before the celestiall Iudge by our prayers (for therein it appeareth to be, or not to be) he cannot but allow it so current, lawfull and effectuall, as whatsoeuer we aske, though

The definition of Faith.

though we ſee nothing to anſwere that hope, yet we may aſſure our ſelues, that we ſhall obtaine our deſires, in ſuch ſort, and in ſuch time, as is moſt fit for our neceſſities: inſomuch as we may be bold to ſay, We are already partakers of that we looke for, before it come: becauſe comming it will come, and our faith which is the ground and the euidence of the things hoped for, ſhall not be in vaine. And therefore in what danger ſoeuer we are, we muſt open this euidence, euen our faith vnto the Almightie in humble ſute, that as his promiſes are manifold for the releife of his children, and his meanes infinite, ſo hee will accept of our faith, wherein wee ſtand aſſured, that hee is God all-ſufficient, full of mercy, able and willing to grant what wee aske.

Faith muſt be without diſſimulation.

How infidelitie is deſcried.

And firſt thou muſt conſider, that there is no diſſembling with God, neither canſt thou brag of this rare iewell, and yet bring forth the fruits of infidelity, which then appeareth when thou ſheweſt thy ſelfe impatient at the chaſtiſements and corrections of the Lord, and when thou grudgeſt to ſtay the Lords leaſure for helpe, and when leauing the meanes commanded by God, thou runneſt to worldly and forbidden meanes. Theſe things canſt thou not ſhroud nor cloake vnder any colour or pretence, for he that ſearcheth the heart, findeth out our diſſimulation, hee found out Ananias and Saphira in their hypocriſie,

pocriſie, and gaue them the rewards of death, becauſe they would ſeem to haue faith, and diſſembled. Learne of the good King Hezekiah, whoſe ſucceſſe of his faith was ſuch, as it effected what he deſired: namely, in his ſickneſſe recouered his health, and had ſixteene yeeres added vnto his life, after the Lord by his Prophet had ſaid he ſhould die. This is a comfortable example, fit to be applyed to thy caſe, who art deepely diſeaſed within with ſins, and without with croſſes, wherein if thou ſeeke the Lord in this liuely and working faith, hee will offer himſelfe vnto thee, and make thee ſee the iſſue of thy hope, euen deliuery out of all thy troubles. The prayers of the faithfull are moſt effectuall: for thereby God vttereth himſelfe to be a God of great compaſſion, and exceeding in mercie towards all beleeuers, and at an inſtant he heareth, and in his good time granteth our deſires, as is ſeene in this example of Hezekiah, whoſe prayer no ſooner iſſued out of his mouth, but the petition was granted, the Lords mercie came to meete (as it were) the kings miſeries: whereby thou maieſt learne, that the faithfull ſoule being in diſtreſſe hath God as preſent, as if heauen and earth were conioyned. There is no diſtance of place, or proceſſe of time that can preuent God to performe his will in a moment of time: but where prayer is, and faith the ground of it, there is

The reward of diſſembling faith.

the presence of God, who giueth presently, or delaieth for a time according to his will, alwaies for the best for the faithfull petitioner. God delayed to grant Dauids request a long time, suffering him to continue in banishment, and in the wildernesse, vntill hee was weary, crying, yet at the last, in an acceptable time hee deliuered him, and made him king. So Ioseph made long sute vnto the Lord, being in prison, and no doubt the Lord heard him, yet in two yeares he gaue him not his liberty: but when the time was come wherein occasion was administred of his aduancement, hes then not only gaue him freedome, but also made him Viceroy, (as it were) of all Egypt. Thus doth God often trie the faith of his, whether it be sound or not, and after proofe thereof, then it hath the reward. I might shew infinite examples of the force of faith, how it stopped the Lions mouthes, how it qualified the power of fire, and how it gaue Dauid victorie ouer Goliah: but these shall suffice. And sith that faith and humble prayer are so effectuall, rest not thou dissolute and careless to seeke it, aske it of the Lord, and he will giue it thee abundantly: so shalt thou thereby bee able to performe mighty things in thy weakenesse. The examples in Scriptures are common, they are infinite, which may confirme thy faith: seeke therefore the Scriptures, the sweet Manna of thy soule, they will

God trieth the faith of his by long affliction, whether it be sound or not.

will ſhew thee the admirable things which haue beene wrought by liuely faith. And aſſure thy ſelfe, that this GOD, who hath done wonderfull things, will bee preſent alſo at thy prayers, he will bring ſuch things to paſſe for thee, as ſhall bee marueilous to the eyes of men. Now ſith this excellent, ſweete, and ſurpaſſing iewell is the gift of God, and ſith hee giueth all his rich bleſſings for nought, feare not to frame thy prayers vnto him in all humble obedience, and go freely to the throne of his grace, and he will giue thee at large what thou deſireſt.

An effectuall prayer for faith and ableneſſe to pray.

O Moſt gracious God and louing Father, I thy vnworthy creature, ignorant of all good things, vnprofitable, and vnfit to ſerue thee, by reaſon of my corruptions, doe yeeld vnto thee al humble thanks, that thou doeſt vouchſafe to afford mee acceſſe to the throne of thy mercie, in Chriſt, where all wiſedome, aid, comfort, and conſolation abounded, and from whence all good gifts and graces moſt frankely flow vnto thy children: I, a ſinner, in regard that there is in me no ſtrength to ſtand, nor wiſedome to walke, nor faith to frame mine affections according to thy will, do heartily craue ſupply of theſe good giftes at

thy hands. Grant me (good Father) thy holy ſpirit, which being inſpired into me, and inneſted in me, by thy diuine power, may worke in mee ſuch effects as are fit for the ſtrengthening of my weake vnderſtanding, and for the increaſing of faith, and reuiuing of the inner man, which being ſhaped in holineſſe, ſhall become a fit member of thy Church, wherein are comprehended all thoſe that ſhall be ſaued. Good Father, ſanctifie me within and without, purifie mine affections, and let mee be made holy in all my proceedings, direct mee to call vpon thee aright, and ſhape in me a ſound courſe of life, let faith vnfained be the ground of all my deſires, that through faith I may haue patience in all my troubles and croſſes, that I may bee thereby renewed daily, in a liuely hope of gracious deliuerie whenſoeuer I am touched with any calamitie. Good Father, baniſh all vnbeleefe in mee, and make mee thereby faithfull, that by thy diuine working I may be able to conceiue aright, ſpeake aright, pray aright, and walke aright. Oh learne me, and I ſhall bee learned: teach mee, and I will vnderſtand and do thy will: and neither ſhall proſperitie puffe me vp, nor calamitie caſt mee downe: ſinne ſhall not diſmay mee, neither ſhall any euill make me afraid: I will walke in thy feare all my daies, and I ſhall patiently abide thy leaſure in all things. If thou vouchſafe to

grant

grant mee this rich bleſſing of a liuely faith, then ſhall I want nothing in pouertie, then ſhall I be comforted in all diſtreſſes, and bee ſafe in all dangers. Oh happy man, that is ſo farre in thy fauour, that obtaineth this bleſſing at thy hands: happy in this vnhappy life, and moſt happy in regard of future moſt happy eternall life. Without this (O good Father) who more vnhappie then wretched I? who want all comfort inward and outward, who am of my ſelfe poore, ſinfull, corrupt, vaine, caſt downe, and beſet with infinite euils: from which (alas) man cannot redeeme mee, man cannot eaſe me, man cannot any way recomfort me. Therefore I flie vnto thee, my all-ſufficient and truely helping God: Father, pitifull to thy perplexed children, to thee I flie, and will not faint, for I beleeue thy promiſes, Lord helpe mine vnbeleefe: thou art the cauſe and abſolute perfection of my life, the preſeruer of my ſoule, the abſolute good that I ſeeke, the euerlaſting and onely good, from whom, as from the liuely ſpring, floweth whatſoeuer good is, either for ſoule or body. Make perfect therefore in me this good gift, increaſe it in mee more and more daily, that I applying the ſame in humble prayers to thy diuine Maieſty, both for corporall and ſpirituall releefe, may be continually heard, according to the multitude of thy mercies: and ſo reſting therein vn-

der the ſhadow of thy ſacred wings, may be ſafe and ſecure in all my miſeries. Good Lord, I commend mine eſtate vnto thee in all patience, humbly beſeeching thee, that in thy good time I may reape the fruits of a liuely confidence in thee, namely, what in this life is expedient for the preſeruation and maintenance thereof, and after this life, the abſolute and conſummate end thereof, eternall ſaluation in Ieſus Chriſt.

O Lord increaſe my faith.

Hope. It ſeemeth that thou haſt taken good hold of the promiſes of God by faith, which thou mateſt apply to thy comfort in all thy calamities, and what thou findeſt moſt eſpecially to touch thee, thou haſt now time and fit opportunity to lay it before the Lord in humble prayer: and as in all thy diſcourſes it hath appeared that pouertie is the principall euill that oppreſſeth thee, and a hard eſtate the cruelleſt enemie that vexeth thee: thou mayeſt now call to minde what is to be done in this miſerie, and how thou mayeſt againe haue inward comfort in thy outward aduerſitie.

Penſ. Indeed, by that which I haue conſidered before, I am fully aſſured, that the only defence wherein doth conſiſt ſureſt ſecuritie, is the firme truſt and confidence that our louing GOD vouch-

vouchſaſeth vs to haue in him: and the chiefeſt grounds of our faith in him, is his promiſes, wherein he ſaith, That he will releeue vs, and deliuer vs from all the euills that belet vs. So doth Dauid affirme, teaching vs alſo that are afflicted, to walke in hope, where he ſaith, Who ſo putteth himſelfe, & ſhroudeth him vnder the guard and protection of the moſt High, no euill ſhall come neere his dwelling place. But what ſhall I gather hereby? Becauſe many euils come nere me and my dwelling, becauſe I am beſet with many miſeries, ſhall I thinke that I am out of the protection of my God? God forbid: for this I conſider, though this pinching eſtate of mine, this poore portion which I poſſeſſe in this life, lie heauily vpon me, yet I fully aſſure mee, that this hard meaſure of worldly comforts proceedeth of my ſinnes, (as I haue often ſaid) and the louing God, whom I haue offended, ſendeth mee this poore eſtate, not as a iudgement, but as a fatherly louing correction: for there is none whom he loueth, but he chaſtiſeth in the world, that they be not condemned with the world. And therefore, though the burden of mine eſtate be heauy, yet I cherefully accept of it, for that thereby I become the more like my Chriſt and Sauiour, who was glorified through afflictions, and through many tribulations muſt I enter into his kingdome: and it is no more then euery childe of GOD

The grounds of faith are the promiſes of God.

must looke for. And therefore, becauſe it ſhould not come vnawares to any, Chriſt himſelfe ſaith to his Diſciples, and in them to mee and all other his children, In the world you ſhall ſuſtaine affliction. It is (as it were) laid downe as a maxime, or a ground infallible, That all the children of God muſt bee afflicted, and all they that will liue godly in Ieſus Chriſt muſt ſuffer croſſes. It is certaine, That God chaſtiſeth all that he loueth, and whippeth euery childe whom he receiueth. See, here is nothing but trouble, neceſſitie, pouertie, miſerie, whipping, chaſtiſements: all which are hard meaſure to fleſh and blood. If there were no further hope, we were of all men moſt miſerable, and therefore for our abſolute comfort, it is ſaid againe: If wee ſuffer with Chriſt, wee ſhall reigne with Chriſt. Heere is a comfort farre exceeding the diſcomfort of my pouerty: and this reward of trouble is ſuch and ſo glorious, ſweet and comfortable, that all that I can ſuſtaine, can no way counteruaile the leaſt of the ioyes to come: for wee ſhall reigne with Chriſt. What greater glory can there be, than to reigne with God, to be partaker of his Kingdome, and to enioy with him the ſurpaſſing conſolation that there aboundeth? And if Chriſt himſelfe could not enter into this Kingdome, but by theſe afflictions, ſhall I thinke my ſelfe worthy to be freed from them? If he were poore, and

Wee are made like to Chriſt by afflictions.

All our miſeries cannot deſerue the leaſt of the heauenly ioyes.

and had not a houſe to put his head in, ſhall I grudge though I want? I am a miſerable ſlaue, a poore ſeruant, who in reaſon cannot challenge priuiledge aboue my Lord and Maſter. All muſt drinke of Chriſts cup, that will taſte of his glory. Pouerty alſo is neceſſary for diſcipline, as the Wiſe-man ſaith: Affliction giueth vnderſtanding, and the rod bringeth wiſdome. Therefore I may ſay with Dauid, It is good for me (Lord) that I haue beene made poore. When affliction is at hand, men ſeeke the Lord, and when he chaſtiſeth them, they call vpon him. But heauy is the burden of pouertie: for the Wiſe man ſaith, A poore man is hated euen of his owne neighbours. And ſurely experience teacheth as much: for a poore man is in no wiſe regarded, neither for counſell nor ſociety, be he neuer ſo wiſe or honeſt, vnleſſe it be with the poore: he is inuited to no mans table, he is reckoned but as an off-ſcowring of men, ſcorned of all: and as the Wiſe man ſaith, The poore ſpeaketh euen in humilitie, he prayeth the rich, but he looketh haughtily, and anſwereth rigorouſly and ſcornfully. Godly Dauid had experience hereof: for when he was in diſgrace, when hee was brought low, when hee was deprined of his former credit and countenance, when his eſtate was altered, and Saul the King became his enemie, his friends forſooke him by flocks, and fell from him euery day, his acquaintance ſtood a farre off, and his

The poore are not regarded for companie or counſell.

familiars would not know him, they that were daily at his table diſdayned him, and became his moſt cruell enemies, clapping their hands at his pouertie and miſerie, ſaying, There, there, ſo would we haue it. Iob taſted the like deeply. Lazarus, what entertainment hee had in the world, is manifeſted in the Goſpell. And Chriſt was ſcorned by reaſon of his pouertie, and was called Carpenters ſonne, eſteemed ſo baſe that he was thought vnworthy the companie of the proud Scribes and Phariſies. Shall I thinke it therefore a hard matter to ſuſteine pouertie, which ſo many godly haue embraced willingly? It was parcell of that cup which our Sauiour began to vs: for hee had no dwelling place, hee had no houſe to hide himſelfe in: Lo, a poore man in ſhew, but behold, he was Lord of all. Yet this poore eſtate of Chriſt terrified the rich man, and made him retire, when he ſeemed willing to follow Chriſt. No doubt, but a poore eſtate is a miſerable croſſe, yet many of our godly fathers haue been therewith touched, and yet in the end highly inriched. Faithfull Iacob was poore, and thought it a bleſſing of great comfort, to haue bread and clothing, and that he only craued of God, who heard him and made him rich, wherein hee himſelfe gloried in praying God, ſaying: I came ouer this Iordan, with my ſtaffe only, a poore man, but I returne with

Pouerty a miſerable croſſe.

with mighty riches. Ioſeph was ſold a miſerable poore ſlaue into Egypt, where he continued two yeeres in moſt poore eſtate a priſoner, but the Lord raiſed him to riches and honour. Dauid was not rich, when hee kept his fathers ſheepe, yet God made him King of Iſrael. Elias was forced to begge bread and water of the widdow of Sarepta, yet God by his prouidence gaue him food by a rauen: to teach vs, that hee can make the moſt cruell and hard hearted to giue ſuccor vnto his. Theſe examples moue me to thinke, that if Gods deare children were poore, and after inriched, he will giue me ſufficient or a contented mind: God will not alwaies hold his hand faſt, not regarding the poore eſtate of his children: he will in a time conuenient giue what is ſufficient. And for my comfort, I will not let ſlip out of my memory, and dayly meditation, the ſweet leſſon that Tobit taught his ſonne, ſaying, Feare not, my ſonne, for that we are made poore, for thou haſt many things if thou feare God and flie from ſinne, and doe the things which are acceptable to him. And Dauid confirmeth this, ſaying, The poore, truſting in God, ſhall not alwaies be forgotten, neither ſhal the hope of them that are oppreſſed faile for euer. The Lord indeed hath taken vpon himſelfe to defend, preſerue, maintaine, releeue, and ſuſteine the poore that truſt in him: yea, he heareth their deſires, and comforteth their hearts

A Rauen bringeth foode to Eliah.

We haue many things, if we feare God, and flie ſinne.

and

and ſpeaketh thus of his owne readineſſe to helpe the poore, Nowſor the oppreſſion of the needie, and the ſighs of the poore, I will vp (ſaith he) and will ſet them at libertie from thoſe that oppreſſe them. He maketh the poore that go forth mourning, to returne with plentiful sheaues. This is hee that releeueth the poore with bread, that maketh the barren and drie land fat and fertile. This is hee that bleſſeth the poore and needie with the flowre of wheate, and feedeth the hungry with good things: he neither faileth nor forſaketh the poore. Great are the comforts which I gather by the ſweet experience of Gods continuall preſence.

The rich and poore haue one mother, the earth.

Now, to make ſome ſmall reſemblance betweene ſuch as are called poore, and ſuch as are called rich, were not much from the matter. Common experience teacheth euery man, that they haue all one and the ſame mother, the earth: from whoſe bowells commeth as well the poore as the rich, and the beggar as the king, and bring like riches into the world with them, very nakednes, though ſhee ſeeme prodigall to ſome, in giuing them largely the things which are in her: and againe, ſhee ſeemeth to hold faſt her hand, and aſſoordeth little to others, and therein ſeemeth a partiall mother, that maketh ſuch difference of her children, that ſome ſhe ſets aloft, some ſhe keeps miſerable low: ſo that hence it commeth

that

that ſome are called poore, ſome rich, and yet both yeeld like riches backe againe vnto her: the poore repayes her with as large a requitall as the moſt rich, a naked carcaſe only. What great glory is there then in wealth more than in want? only the vſe of a little weight of wealthy things, which are alſo as vncertaine as life it ſelfe, for they goe and come, they increaſe and diminiſh, as the high Giuer will: and yet ſuch is the peeuiſh glory that the wealthie haue of the vſe of that which is none of theirs, as if they would carry it to the graue with them, they would there build Tabernacles for them and their flatterers: but they ſuddenly leaue it all with griefe, without conſideration of the account which they are to make of their ſtewardſhip. Alas, if they be but ſtewards of theſe mountaines of wealth, of thoſe millions of golde and ſilner, and that they be vnder checke of an higher audit, they are in worſe caſe than ſuch as are accounted poore, for they indanger themſelues and their ſoules, if they come ſhort in their reckoning, or haue not diſpoſed all things as the Lord, the owner of theſe things, hath willed them. And how hard a thing it is to be able at that generall reckoning to make ſuch an account as may deſerue acquittance, Chriſt himſelfe hath foreſhewed; It is as poſſible (ſaith he) for a Camel to go thorow the eye of a needle, as for a rich man to enter into heauen

The vſe of a little wealth, and the want of the vſe, maketh the difference betweene the poore & the rich.

The richeſt is but ſteward of that hee hath; why ſhould he then be accounted rich?

heauen: and therefore cryeth bitterly againſt them, Woe vnto you rich, for you haue your conſolation heere. But of the poore of the world hee ſaith by James 2. 5. Hearken my beloued brethren, Hath not God choſen the poore of this world to be rich in faith, and heires of the kingdom which he promiſed to them that loue him? If a man then regard the true riches, the godly poore in this life is the moſt rich, and worldly wealthy moſt poore and miſerable catifs, becauſe their ioy is but for an houre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their hands, which is hard. Againe, the poore, though to the world miſerable, yet their pouerty continueth but a moment, and their reward is with Chriſt euerlaſting. Theſe things duely conſidered, who will not imbrace a poore eſtate, to haue a heauenly kingdome? Therefore I will reſt vpon the good pleaſure of my louing God, and to him will I call in this my poore eſtate, that I may be releeued with the things neceſſary only, as Jacob did, and will be there-with content.

Comfort for the poore.

A moſt ſweet prayer in a poore eſtate.

O My Lord God almighty, mercifull, powerfull, and full of wiſdome, what am I that I ſhould approach before thy Throne, being a wretch

wretch, formed and made of a little duſt and filthy earth, whoſe beauty paſſeth ſuddenly to nothing, when it is moſt flouriſhing, and moſt pleaſing it ſelfe: yea ſuch (oh Lord) is the variable eſtate of man, that being high, is ſuddenly caſt downe, being rich, is ſuddenly made poore, he hath no certaine continuance of his proſperitie for an houre. What ſhould then moouc men to glory in ſuch vncertaine ſecuritie? Only he is ſecure that is vnder the ſhadow of thy ſacred wings, protected by thy bleſſed arme, and releeued by thine vnſearcheable prouidence. Wherefore (good Father) ſith that I thy ſilly creature am thus caſt downe, and made (as it were) a by word among all that know me, in regard I am become very poore, and farre vnable to keepe way with the glorious in the world: I only flie vnto thee, as the moſt ſafe refuge, propper, and meane to ſupport me in my low eſtate. Receiue me, and renew my decayes, ſuccour mee and ſupply my wants, enable me to liue, and with comfort in a ſound and vnſpotted conſcience to wade thorow this vale of diſtreſſe, with carefull and induſtrious trauell in my calling as I ought, wherin, if thou aſſiſt me not, I ſhall faint; if thou bleſſe me not, I ſhall not proſper; and if thou hold me not vp, I ſhall fall; and falling, I ſhall quickly periſh: But on the contrary, if thou hold me vp, nothing ſhall caſt me downe, but I ſhall

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ſtand faſt, and ſhall not be mooued. Without thee I ſhall reele to and fro, not knowing to whom to repaire in my poore eſtate, ignorant what courſe to take in my wants: I am deſtitute of all helps, all friendſhip faileth: to thee I flie, for with thee is fauour, and with thee is abundance of louing kindneſſe and mercy: I haue no Helias to pray vnto thee for the increaſe of ſtocke and ſtore: I haue no Ionathan to impart my griefes vnto, and who may giue me comfort by his faithfull counſell: I wander here and there for ſuccour, but compaſſion is no where to be found in the earth: ſo that (gracious Lord) I am as a miſerable man, bereaued of all conſolation, depriued of all aide, on all ſides forſaken. And thus deſtitute (good Lord) I reſt. What wilt thou that I do in this miſerable eſtate? Is thine anger, Lord, ſo highly inkindled, and thy louing kindneſſe ſo much abated, that thou ſeemeſt to refuſe to regard theſe things? I am thy creature, and wilt thou vtterly forſake me? Shal I finde no more fauour at thy hands? Haſt thou forgotten to be helpefull to the poore that call on thee? Oh, where is that loue thou ſhewedſt to Heliah, when he was in great miſerie in the wilderneſſe, wherein thou refreſhedſt him by meanes extraordinarie, euen by a Rauen that brought him foode? Where is the loue thou ſhewed to Iacob, who in his pouertie begged at thy hands,

hands food and raiment, and obteined it with mightie riches? Gracious Father, where is this thy moſt ſweet comfort become? Is it ſhut vp only againſt me, poore wretch: and ſhall I taſt the ſweetneſſe of thy benignitie no more? Louing Father, thou canſt enlarge my portion, and nothing diminiſh thy ſtore: for there is none end of thy treaſures. The whole earth, and all the things within the ſame, are thine, and in thee to diſpoſe, and thou canſt command euery of thy creatures to ſerue for the releeſe of thy children: thou canſt ſpeake the word, and what thou wilt is done: yea, Manna, the bread of heauen, came in ſhowers at thy word: Quailes, water out of the rocke, and what elſe ſoeuer might tend to comfort thy children, thou calledſt them, and they abounded: all things are to thee poſſible and eaſie, and all thy creatures are ſeruants vnto thy will: Siluer, golde, cattel, the fruits of the earth, and whatſoeuer is vnder or aboue the heauens, they obey thee, for the vſe of man: it is thou that pulleſt downe the proud and haughtie, and who but thou, can exalt the poore, the humble, and the lowly in heart? what thou wilt, thou canſt doe, it is onely in thy power alone: thou feedeſt the hungry, and ſatisfieſt the poore with things ſufficient. Lord, I am poore, helpe me: helpe me, for the helpe of man is both vaine and vncertaine: and therefore (good Father) I will

seeke thee for euer: yea, both early and late will I seeke thee: for thou art easie to be found, and neere to them that seek thee. Thou wast neere to Jacob when hee slept in the mountaine: thou wast neere to Dauid when hee was in the wildernesse of Ziph: thou wast neere to Daniel when he was among the Lions: thou wast neere to the Three children when they were in the fire: and thou wast neere to Joseph in the prison: therefore whersoeuer any of thy children seeke thee diligently, there they shall finde thee: in the temple, in the prison, in their houses, in the fields, nay in the most vncoth, strange and desolate places that are, euen there art thou also. Good Father, sith therefore thou hast alwaies beene so readie to protect and comfort all our godly fathers, I will not but trust in thee, and in trusting in thee, I will seeke thee, and in seeking of thee, heare mee, and in hearing me, oh Lord succour me, relieue me and let mee no longer bee destitute of thine assistance, for I faint for want of thy presence. Deare father, thou hast promised neither to faile nor to forsake thy children: then I can not despaire of thy helpe. I assure my selfe thou wilt come in a time most acceptable for mee, and wilt supply all my wants, which are manifestly knowne to thee, and all things follow thy sacred decree. Louing Father, I hnmbly submit my selfe, my soule, and body, and all that thou

hast

haſt giuen mee, to bee diſpoſed at thy will: do thou what thou wilt, ſend help when thou wilt, and worke for me euen as thou wilt, and giue me a patient acceptance of my poore eſtate, that waiting thy leaſure, it may be inlarged as thou ſeeſt conuenient for me: and whether it bee pouertie or riches, whether libertie or impriſonment, that thy wiſdome ſhall thinke meet to lay vpon me, be it as thou wilt, for it can not be but for the beſt: for thou art louing, mercifull, powerfull, and prouident, therefore will I feare nothing, but obediently attend thy will.

O Lord increaſe my faith.

Penſ. I thanke my GOD, through whoſe gracious goodneſſe my heart is greatly quieted, and my ſoule comforted: in mine extreame neceſſities I haue receiued moſt ſweete inward conſolation, by my conference with him who is moſt ready to heare. And now I will wait through faith, which is the euidence of things not ſeene, for the performance of that which I deſired of my God.

Hope. Thou muſt indeed wait with patience Gods good time: for vnleſſe thou be armed with patience, all the reſt of thy vertues will bee altogether blemiſhed: and therefore in any wiſe ſtay not vntill thou haue attained patience, the miſtreſſe and gouerneſſe of all

Without patience, other vertues are nothing.

thine affections, which keepeth thee within the list of a contented minde, howsoeuer it fareth with the outward man. Therefore the patience which thou must seeke and imbrace, in all things must be a ioyfull acceptance of thy miserie, not as compelled, but cheerfully resting vnder the burden of thine aduersitie, which then, although it seeme to make thee sigh by reason thou seest no end of thy griefes, it shall in the meane time cloath thee with spirituall ioy. Patience stayeth thee from fainting in any distresse: yea, when neither friend, counsell, nor any comfort appeareth, when all things seeme to be ouerthrowne and desperate, then is patience the remedie, which like a mighty giant beareth it out with a godly courage. True patience loueth the afflictions which shee suffereth: and if thou attaine to this patience, thou shalt giue praise to God in the middest of thy miseries, and submit thy selfe to his iudgement, when thou art pressed with diseases: neither can pouertie keepe thee backe, or hinder thee from commending highly the great bountie and goodnesse of almightie God. The mother of this precious and admirable iewell is tribulation, affliction, pouertie, and crosses. Patience also begetteth experience, and experience hope, and hope, maketh not ashamed.

The singular effect of patience.

The mother of patience is affliction.

It is then concluded by the holy Apostle, that tribulation maketh not a-

shamed

ſhamed. For why: Faith, whereof we haue ſpoken before, is that euidence of things not ſeene, which ſo worketh in time of tribulation and affliction that it aſſureth the afflicted, that his deliuerie, his eaſe, his comfort, and his releeſe is comming. So that this tribulation & affliction ſeaſoned with faith, worketh patience, a contented toleration & ſufferance of the miſerie preſent, which patience bringeth forth experience: namely, it hath prooфe of Gods continuall prouidence, wherein he worketh mightily, and beyond the capacity of mortall man, the great ioy, eaſe, comfort, releeſe and releaſe of all the faithfull afflicted, and that by ſo many admirable meanes, that of this experience ſpringeth hope, which worketh through the ſame experience, by an vndoubted aſſurance, that ſuch ſucceſſe will follow patient expectation. So that this appeareth to be the whole furniture of a true beleeuer, Faith, Hope, and Patience, which being ioyned together in thee, thou ſhalt find, that as faith is the ground of things which are hoped for, and maketh them (as it were) preſent before our ſenſes, and our ſelues as certaine of them as if they were in our hands: ſo hope maketh vs attend the time, reſtrayning our corrupt natures from practiſing any vnlawfull meanes for the ſupply of that we looke for. And hauing the working of thoſe two ſo ſingular vertues in thee, Faith and Hope,

Hope groweth by experience.

there,

The office of hope.

there is no place of impatience, of grudging, of griefe, or of deſire to ſeeke ſiniſter deuices for reliefe: but ſetteth downe his reſt and reſolution, to be as cheerefull and full of ioy in diſtreſſe, as in any proſperous euent whatſoeuer. So did the Three children when they went to the fire, they ſaid, Though God would not deliuer them, yet would they not diſhonour him. So reſolute and patient was Paul, who ſaid, Though he kill me, yet will I truſt in him. Such is the fruite of true patience. It is neceſſary that thou be tried with affliction, and delay of comfort, for that is to the end that thou ſhouldſt be fully armed with theſe vertues, and haue experience, how in his prouidence God worketh for thee: yea, thou ſhalt finde, that as the promiſes of God are onely ſure, ſo ought thy faith and hope to be grounded vpon God, only ſure.

Penſ. Well, I ſee that I was farre from perfection, without hope and patience, and therefore ſith thou haſt ſo largely ſhewed mee the effects of theſe vertues, I will, as in other things, flie vnto God, who I ſee is moſt readie to receiue and heare the petitions of ſuch as call on him in faith, I will ſubmit my ſelfe to his will, in patience, how and when to be releeued of mine hard eſtate.

A godly prayer to abide Gods leaſure for helpe in affliction.

OH moſt gratious God, moſt louing and deare Father, I fall downe before thee, I giue thee glory, worſhip, and praiſe for euermore. Though I, a miſerable, wretched and vnworthy creature, haue long cried vnto thee, lifting vp my voice in lamentable complaint vnto thy Maieſty, that thou wouldeſt vouchſafe to heare and looke with a moſt gratious eie and tender affection vpon my miſeries, and cure me of the calamities wherewith I am oppreſſed. But loe (oh Lord) I ſee and conſider, that my ſinnes which are many, mine iniquities which are odious in thy ſight, haue cauſed thee to delay thy helpe. And I acknowledge, that worthily thou withholdeſt thy ſpeedy relieſe and ſuccour from mee: yet deare God and louing Father in Ieſus Chriſt, call yet againe at the length thy tender fauours, promiſed in thy Sonne, to memory. And although thou ſeem to abſent thy ſelfe very long, and nothing at all to regard the words of my complaint, for triall of my patience: bee pleaſed at the length, euen when thou ſeeſt thy time moſt expedient for me, to turne againe vnto mee in loue, and let me taſte againe of thy ready helpe. And in the meane time let me

bee

be inwardly strengthened with a patient acceptance of what thou wilt shall light and lie vpon mee, praying thee to lay no more vpon me then I am able to beare. Let mee finde that thy yoke is easie, and thy burden light, and let my crosses bring forth patience, and let patience bring forth hope, that I waiting with ioy, and in a cheerefull constancy, thy releefe, bee not ashamed of my present afflictions: and let thy ready outstretched arme be a continuall prop to support mee, as it was to Paul, to whom thou saidst, Feare not, my grace is sufficient for thee. Oh let that thy grace be powred out vpon me (good Father) and it shall preserue me that I slip not in the perils wherein I stand: so in patience shall I rest thy fatherly good will and pleasure, as did Dauid, Iob, Ioseph, Daniel, and others distressed: and by thy Fatherly goodnesse in the end receiue like comfortable issue and successe of my hope, as they did. And grant (deere Father) that my sinnes, by reason whereof I am thus visited with thy heauie hand, may be no barre vnto thy mercies, but that they may be couered with the robe of thy Sonnes innocency, whose continuall mediation for me in mercie accept, that it may worke for me a timely deliuery out of all my euills, lest that (good Father) the tedious continuance of a miserable estate cause me to faint, being of my selfe weake, and not able to endure

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what I am willing: for the ſpirit is willing, but my vaine and corrupt flesh is weake, and readie to ſinke vnder the leaſt diſtreſſe. And therefore (deare God) tarrie not ouer long, bee not abſent from me alwaies, but rather in loue come and imbrace me againe & againe, that I feeling the ſweetneſſe of thy preſence, may with cheerefull patience continue thy leaſure in releeuing me. So ſhall my heart within me reioyce, and I ſhal ſing praiſe vnto thee with daily deſire to be renewed in the inner mã, howſoeuer the outward man bee mortified daily by thy ſharpe correction, and ſeem to bee at the pount to periſh. Into thy hands (moſt gracious Father) and into thy bleſſed protection I commend mine eſtate, be it vnto me as thou wilt, ſend me helpe when thou wilt, and as thou wilt. Thou art wiſe and all-ſufficient, therefore will I wait thy good pleaſure in all things.

O Lord increaſe my faith.

Hope. Thou beginneſt now to be well armed againſt all croſſes, wherein alſo patience, whereof thou beginneſt to haue ſome taſte, willbe a great eaſe, and breed thee great conſolation: ſo that now, if thou feele thy ſelfe touched with any other troubles, thou knoweſt the Phyſition who will heale thee without money.

Penſ. I am highly bound vnto you for your ſweete counſells, whereby indeed I am in a reaſonable good ſort inſtructed how to behaue my ſelfe in the troubles which preſently I am touched with: yet I ſee, that ſuch is the nature of knowledge, that one ſparke enkindleth another: and againe ſuch is the nature of trials, croſſes, and calamities, that one preſently followeth another, as the waues of the ſea, that neuer ceaſe. And ſith that man, and eſpecially euery one whom the Lord loueth, is as a ſtore houſe of aduerſities, wherein the Lord hath laid vp all kind of miſeries, which he calleth one after another, to trie his withall, and there is not that calamitie which hath happened to any, but may happen alſo vnto me: and therfore if I may craue your kindneſſe ſo farre I will call to mind euery affliction that happeneth commonly to man, that by your good direction being recorded, it may reſt as a glaſſe for my ſelfe and others to looke into, being any waies afflicted, and that it may ſerue as a cloſet of precious ſalues, to bee applied to all calamities, whenſoeuer they happen. Infinite are the croſſes that happen vnto men, but I would gladly make prouiſion for comfort in the moſt principall, as impriſonment, which is an heauie croſſe, enemies, ſlanders, ſickneſſe, diſobedience of children, and croſſes in houſhold gouernment, and ſuch like.

One trouble followeth another.

Hope.

Hope. What wilt thou then that I ſay therein?

Penſ. I would gladly heare your counſell what were to bee done, if it ſhould pleaſe God to lay impriſonment vpon me, which is a very ſharpe puniſhment, depriuation of liberty, which nature altogether abhorreth.

Hope. To ſpeake of impriſonment, is to enter into a matter very intricate, for that the cauſes are infinite: for there are ſome impriſoned for theft, ſome for murther, ſome for treaſon, ſome for conſcience and the true teſtimonie of religion, ſome for debt, ſome for one cauſe, ſome for another. But as I take it, there needs nothing to bee ſaid of the three former, but onely of the two latter, to comfort thee withall: yet will I touch them all briefly, that all may haue comfort, that I may runne ouer the reſt of the afflictions with ſuch celerity as is expedient. Although it bee a matter moſt contrary to fleſh and blood, to ſuffer impriſonment, for that all men delight in freedome and liberty, yet is it many times ſeene that it is the lot, not only of the wicked, but of the moſt godly, ſincere, and beſt men, to bee reſtrained of this ſweet bleſſing, liberty of bodie, ſometime without deſert, ſometime in iuſtice, as a reward of ſinne, negligence of our callings, and other infirmities. But to ſpeake vnto the malefactour, who ſuffereth for his offence by the law, hee muſt make of his

Diuers cauſes of impriſonment.

neceſſitie a vertue, that is, to take with patience that which he cannot auoide: and being captiue, let him be mindfull to ſorrow more for his offence than for want of his freedome, and by vnfained repentance let him take hold of the louing promiſes of Chriſt, who as hee was ready to receiue the penitent theefe, ſo he is ready to receiue euery true penitent offender. And therefore whoſoeuer findeth by examination of his conſcience, that his offence by the law deſerueth death, let him not deſpaire, but put on a reſolute patience, with hearty repentance, and full truſt in the merits and mediation of Jeſus Chriſt, whoſe death ſhall bee his life. For the offence committed through frailtie, though the law impoſe death, yet true repentance findeth fauour, ioyned with faith, and place of pardon, and forgiueneſſe with God: and the ſame day that he ſhall die for his fault, the ſame day ſhall he bee with Chriſt in Paradiſe. But this giueth not ſcope to ſinners, wilfully to run into vnlawfull actions, preſuming that future repentance ſhall obtaine remiſſion for the crime committed: for as God is mercifull, ſo is he iuſt.

The impriſoned ought to ſorrow more for his ſinne, than for reſtraint of liberty.

Some fall into this miſerable calamity through debt, whereinto they fall, as in a dreame: for while this danger is a growing, it worketh like a pleaſing poyſon, for the borrowing is moſt pleaſing, and the ſpending delighteth

Impriſoned for debt, whereinto they grew to liue prodigally.

flesh

fleſh and blood. But when a prodigall hand hath waſted what was not his, & a careleſſe heart ſeeketh not to pay the old, but to atchieue more, and ſo by degrees ſteppeth vp aloft, in ſhew to the world that hee is a man of account, a man of great reckoning, and to be reuerenced, though that which he eateth, and that which hee proudly ietteth in, be other mens: he is ſuddenly taken by the throate, and Pay that thou oweſt is the ſalutation that his friend afortime, afforeth him, and without paying there is no praying auaileth, but the matter is referred to the mercileſſe, who end the controuerſie with cruell captiuitie and impriſonment: Haue patience with me, and I will pay thee all, ſtandeth not for payment or reſpite.

Another ſort there are, that come into miſerie by a more tolerable occaſion, as by loſſe of goods, by ſickneſſe, by great charge of children, and ſuch like meanes: ſuch are driuen to make friends in the world for aide and relieſe to ſuppoſt their eſtates, leſt they ſhould periſh in their wants. Alas, who knoweth not the bitterneſſe of want? It is a moſt cruell burthen, yea, ſuch an euill as none can endure: for nature muſt haue its ſuſtenance, infants muſt haue their maintenance, elſe nature quickly decayeth, and they cannot endure. Yea therefore that taketh an honeſt induſtrie, and trauelleth faithfully to performe this dutie by his owne labours

Poore, meaning well, impriſoned for debt.

in this behalfe, and all his godly endeuours, will not extend to perfoꝛme his dutie heerein, ſo that hee is dꝛiuen to boꝛꝛow of the able to ſupply his wants, and that againe and againe, as his occaſions require, that he becommeth ſo deepely indebted at the length, that all his neceſſaries will not ſuffice it: then his cruell Creditoꝛs take an hard and iniurious courſe, and ſo caſt him into miſerable thꝛaldome, where he is conſtrained to ſpend his daies in continuall ſoꝛꝛow. Alas, what can this anaile oꝛ pleaſure a Creditour, to ſee a man, as deare as himſelfe in the ſight of Almighty God, by his meanes ſo to bee plunged in the filthy and loathſome puddle of impꝛiſonment, where is nothing ſweet, but all tedious, irkeſome, and full of griefe? Surely, if ſuch a man die in this miſerable thꝛaldome, it will be hard foꝛ the Creditour to anſwer it, although the law, which is only rigour, can tell him, that there is due pꝛoceeding againſt him, without errour, and therfoꝛe he ſtandeth cleare, and that which is done the law did it, and not he. But let him withall call to minde, that in the meane time loue is gone, charitie is not in him, and he foꝛgiueth not. How can he then ſay, Loꝛd foꝛgiue me, as I foꝛgiue? This is woꝛthy to bee noted: but woꝛldly men are frozen in their hearts, and there is no impꝛeſſion of mercy can haue place there. How then can they expect mercie?

If a poore debtor die in priſon, it will be hard for the creditor to anſwer it.

cie? for doubtleſſe, what meaſure euery man meaſureth to his brother in this life, the ſame he ſhall receiue in the life to come, whether it bee loue or hatred, mercie or rigor. But now for the comfort of ſuch a poore priſoner, thus much I will ſay, that hee retaining an honeſt and carefull deſire to pay what hee oweth, though he be vnable, he hath alreadie payed his debt in his heart, and hee may comfort himſelfe in this, that he hath not borrowed as the wicked, who purpoſe not to pay: and though he reſt in captiuitie, hee may aſſure himſelfe, that he hath the freedome of conſcience and peace thereof, which paſſeth the vnderſtanding of the wealthy, who wallowing in their abundance, thinke euery extreame lawfull that they inflict vpon the poore.

The poore man in priſon, in heart deſirous to pay, hath paide the debt before God.

Some are impriſoned vpon diſpleaſure, and for ſpeaking a truth, as was Micheah, who at the will of Ahab was committed to priſon, and was fed with the bread and water of affliction, 1. Kin. 22. 27. So was Paul, 2. Cor. 11. 23. Some of ſlander, as was Joſeph, Geneſ. 39. 21. Some for a ſincere affection to the Truth, as were the three children. Many other cauſes there are, needleſſe to be touched. Whoſoeuer therefore is touched, and reſtrained of libertie for any of theſe cauſes, it is the moſt ſweet conſolation to flie vnto God, whoſe helpe is then moſt readie, when mens caſes are moſt deſperate, and ſeeme to

Some impriſoned vpon diſpleaſure.

be without hope of releeke: and therefore ſaith Dauid, He is a ſtrong tower for the oppreſſed, and a ſure and certaine refuge for the afflicted. And againe: The poore ſhall not alwaies bee forgotten, neither ſhall the hope of them that are oppreſſed faile them for euer. Therfore did Dauid in the like caſe comfort himſelfe in the Lord, as appeareth, 1. Sam. 30. 5. and ſaid, Lord thou heareſt the complaints of the poore, and comforteſt them that are in priſon, and bendeſt thine eare vnto them. Pſal. 10. 17. Whereby it appeareth that ſuch as are thus depriued of their libertie, muſt flie to God for freedome, who, as Dauid ſaith, deſpiſeth not his priſoners. Which appeareth by Joſeph, who being ſhut vp in priſon, which was an ignominious thing to the world, was not onely not deſpiſed, but the Lord made it a preparatiue for his high aduancement. Although when hee was in priſon hee was in miſerable caſe, the very iron pierced his feet, hee was wearied with fetters, and that not for a moneth or two, it was for two yeares and more: in al which time he waited the Lords leaſure: and depending on his prouidence, hee gaue him fauour in the ſight of his cruell Jailor. See further, what the Lord worketh for his ſincere ſeruants, he ſent his Angell and opened the priſon doore, and willed his Apoſtles to goe forth, Act. 5. 18. So hee did to Peter, though hee went bound with two chaines, and guarded with ſouldiers,

and

and vnder two ſtrong gates, whereof the one was an yron gate, and by the prouidence of God his chaines fell from him, and the Angell of God opened the gates, and brought him into the towne, and deliuered him out of the hands of Herod, who ſought his death, Act: 12. 4, 5, 6. The like mercy did God ſhew to Paul and Silas, who were put into the inner priſon, and their feete faſtned in the ſtockes, and yet at midnight, by Pauls prayer, their bands fell off, the doores were opened, and they might haue departed, Act: 16. 24. By theſe examples it appeareth, that the Lord is able to worke meanes extraordinarie, if need require, for the freedom of his children, and can raiſe vp a thouſand meanes to releaſe them, if he finde them truely penitent for their ſinnes, truely faithfull in him, and truely zealous continually to call vpon him. Then will hee liſten to their cries, and in a time conuenient deliuer them: yea, if their caſe bee neuer ſo hard and deſperate: for the more dangerous the eſtate of his children is, ſo much the greater is his glory, hauing deliuered them. Therfore, ye that feare God, feare not, but call continually vpon him, and hee will mollifie the hard hearts of your Creditours and aduerſaries, or elſe he will worke ſome other meanes, when you leaſt thinke of libertie. But let him that is thus ſhut vp, depriued of his libertie, call continually to minde, That

The Angell of God deliuereth Paul and others out of priſon.

God can worke extraordinarie meanes to deliuer his, if it be expedient.

it is for his ſinnes ſecret or knowne, how cleare ſoeuer he ſtand in his owne conceit: and cleanſing his affections by hearty repentance, and humiliation before God, he may aſſure himſelfe that God is louing vnto him, and that he is preſent with him euen in priſon. And withall it is neceſſarie to haue regard how to ſpend the time, being thus ſhut vp: for no doubt, there are ſome which giue euident teſtimonie that they are careleſſe either of the ſeruice of God, or how or when to obtaine their libertie. Such ſurely are they that delight only in belly-cheere, and being puffed vp with gluttonie, betake themſelues to vncommendable exerciſes, as carding, dicing, bowling, and that after a ſiniſter manner, one to rob another of their money, with ſwearing and blaſphemy. Againe, ſome there be that ſeeke to make prize of the ſimple that enter newly amongſt them: which things are tokens of a more dangerous thraldome to come. But ſome (no doubt, and they are highly to be commended) ſpend their daies in godly exerciſes, as in reading the comfortable Scriptures, in praying, in conference of God, of his comforts, of his mercie, of his prouidence, and of his iudgements, of whom there is no doubt but the Lord hath a fatherly care, which he will ſhew in his good time. It is a great comfort to a good man impriſoned, to haue ſome godly aſſociate with whom he may

There muſt be regard had of the exerciſes to be vſed in priſon.

It is good to haue a godly companion in priſon.

may take ſweet conſolation by Chriſtian conference, and (no doubt) it ſhall be vnto him more ſweet then any other exercile what ſoeuer, though moderate exercifes in the feare of God may be alſo vſed. Let it not be thought ſtrange, to proue that profit may grow by impriſonment.

Impriſonment (no doubt) is grieuous and irkeſome, yet is there great vſe thereof to be made, and profit to be taken: for ſurely to a godly man it is as a ſchoole of knowledge and vertue, though to the wicked it is a puddle of all vice. Liberty is the ſweeteſt companion that a man may walke withall, but yet it often bringeth a man to ſundrie euils, it leadeth him to wantonnes, to vanitie, and draweth him to many dangerous euils: for freedome hath a large walke, and nature ſeazeth vpon euery pleaſant baite, whereby the poore ſoule is often inuenomed with the inchantments of ſinne, ſo that it is deeply indangered, and that by libertie. For ſee wee not euery eſtate and degree to abuſe it? Truly, liberty, which is the freedome of the body, may be ſaid to be the Lady and miſtris of the affections, and the affections to be framed according to the large conſtrained compaſſe of libertie: for when men are young, luſtie, and ſtrong, their liberty then reacheth infinitely, and then their affections ſtray into a thouſand ſinnes: but when they become old, impotent, and diſeaſed,

Liberty ſometimes hurtfull.

diſeaſed, and the body reſtrained into a leſſer walke, then are the affections forced to ſtay themſelues within the liſts of leſſer compaſſe. The like doth impriſonment, wherein when the body is ſhut vp, it is contained within the walles, where the eye hath not his ſcope to behold, nor the eare to heare the vanities which are common abroad, and therfore is the impriſoned (in that) happie: for if the body haue no free outgoing and ingoing, as nature deſireth, which is contrarie to fleſh and blood, yet where the Spirit of God worketh, there groweth a conſideration of the place where hee is, and thence a conſideration with a ſound reſolution to abandon the memorie of the vanities which ſeduced his affections, being in the high way of liberty, and to imbrace a ſolitarie life, wherein hee may frame all his ſtudies and deuices, to meditate of heauenly things, which being once taſted, it will yeeld ſo ſweet fruite, that the ſoule at length will onely thirſt for vertue, & the fruition of ſacred things. So that reſtraint of libertie is vnto the godly the very ſteppe (as it were) to a godly life: and ſuch as yet haue not the true feeling of the feare of God, may learne how to frame themſelues to ſuch a courſe as will at the length bring them vnto commendable vertues. Thus may euery man whatſoeuer, vpon whom this hard lot of impriſonment is caſt, make profit thereof, and eſpecially if

if hee accept it with a patient waiting the Lords leaſure, and continue in all godly and vertuous endeauours.

A Prayer to be ſaid of ſuch as are in Priſon.

OH Lord, moſt louing and all-ſufficient, abſolutely able to doe what thou wilt, I ſee that thou canſt not abide thy children to goe aſtray, and to follow vanities, but ſheweſt thy ſelfe iealous of thine owne glorie, and deſirous of our ſaluation. And although thou ſeeme of long time to winke at our ſinnes, and to make no account of our tranſgreſſions, yet doeſt thou at the length call vs to an account by affliction, which thou layeſt vpon vs in diuers manners euen as thou wilt. And I confeſſe (good Father) that thou haſt worthily found mee out in my ſinnes, and haſt iuſtly caſt mee downe into this ignominious pit, into this miſerable place of thraldome, and haſt ſuddenly ſhut me vp in priſon, depriued me of the libertie wherein I lately wantonly wallowed, as though thou hadſt not ſeene it: wherein (gratious Father) I confeſſe thou dealeſt moſt fauourablie with me, though thou ſuffer thereby the body to periſh for a ſeaſon, yet it is a ſound medicine for my poore diſeaſed ſoule, which vnleſſe thou hadſt thus fatherly reclaimed mee, had beene ouerwhelmed with ſinne and deadly ſecurity

curitie ere this time: and therefore I heartily giue glory vnto thy name, who haſt not ſuffered me to ſtray for euer, but haſt reſtrained my body within the limits of this loathſome priſon, where yet mine affections, which are groſſe, will ſeeke to range abroad after the accuſtomed vanities, vnleſſe thou (my moſt carefull and louing Father) reſtraine them alſo within the limits of thy feare: ſo ſhall I make mine impriſonment profitable, namely the liberty of the ſoule: (for Lord) I ſee that then hath the ſoule moſt freedome, when the body hath leſſe liberty. For while I liued at large, and walked in the pleaſant pathes of licentious liberty, I followed euen with greedineſſe the ſenſuall deſires of the outward man, which brought my poore ſoule into a moſt dangerous ſpirituall impriſonment. But now (oh Lord) I feele a contrary working, for the fleſh, though it bee yet prone to vanities, it wanteth the ſcope to performe what it deſireth. And therefore (deare Father) I beſeech thee ſeaſon mine heart with thy feare, and mortifie in me the corrupt and vnſeemly affections which ſeeme to breake forth in me, and let both body and ſoule haue the free liberty, will, and ableneſſe to ſerue thee onely, and onely reſt and relie vpon thy prouidence, to be comforted and releaſed of their miſeries. Giue me true and vnfained repentance, and accept mee into thy moſt gracious fa-

uour,

uour, wherein thou canſt alſo eaſe mee of my calamities, and cure mee of the grickes which my diſtreſſes do procure. Afford mee the ſpirit of inward patience, which ſhall bring forth the true conſolation of my ſoule. Call to minde the mercies promiſed in Jeſus Chriſt, and therein at thy good pleaſure reſtore me to libertie both of ſoule and bodie. Thou art my keeper, my comfort, and inward ioy: yea thou art my deliuerer. Worke thou in the hearts of ſuch as ſet themſelues againſt mee, that they may ſhew fauour, and that the bitter fruit of extremitie proceed not from them. Thou ruleſt the hearts of all men, and canſt mitigate the rigour of the moſt cruell men: thou diddeſt alter the nature of the Lyons, that they had no power to annoy Daniel. It is as eaſie for thee to change the cruelty of mine aduerſaries into mercy. All thy creatures ſtand at thy commaund. Eſau could not hurt Jacob, becauſe thou hadſt decreed the contrary. The fire did not execute it nature vpon the three children. The water of the Red ſea did ſhew fauour to thy children. Thou art as able (I know) to ouerrule theſe hard hearted men at thy pleaſure, or to worke ſome meanes whereby I may ſtop their greedy proceedings againſt mee. Oh make haſte to helpe me, oh my God, and deliuer mee out of all my dangers: ſet mee vpon a ſure rocke, and in the time wherein thou

haſt

haſt decreed it, let me taſte againe the ſweet comfort of liberty, leſt if thou alwaies leaue me, mine enemies ſay thou haſt not reſpect vnto my prayers, nor regard of my miſeries, and ſo purſue me with deadly cruelty, while they thinke there is none to helpe. But let them ſee (deare Father) by thy mercifull deliuering of mee, that thou art both able and ready to helpe mee, and that thou neuer faileſt the afflicted, calling on thee. And though thou ſuffer me to periſh in the fleſh, as the theefe on the croſſe, yet wilt thou receiue mee to eternall conſolation and freedome. Be it vnto me (oh Father) as thou wilt, I will waite with patience thy gracious leaſure, knowing this aſſuredly, that although thou haſt ſhewed mee great troubles, and many miſerable aduerſities, and brought me euen to the dore of death, thou wilt yet returne and reuiue me, thou wilt come againe in loue and raiſe mee out of this horrible pit, thou wilt couer me from all the ſhame of men, and thou wilt renew in me my decayed thoughts, that I may meditate only on thy Law. Then thou ſhalt anoint mine head with freſh oyle, then ſhalt thou prepare my table a new, and furniſh it with comfortable plenty of all good things, mine eſtate ſhall bee changed as the renewed age of an Eagle. But Lord, when ſhall theſe comforts appeare? when ſhall the day of conſolation come? Rebuke and ignomi-

nie

minie haue wounded mine heart, and this miſerie lay heauily vpon me, while I looked for ſome man to helpe me, and when I found none, I thought, I will returne vnto thee, my God, in whom is life, health, liberty, comfort, mercy, & all fulneſſe of ioy. Heare me therefore (oh Lord) for thy louing kindneſſe is ſweet. Draw neere vnto my ſoule, & redeeme me, and I will praiſe thee for euer, and the men that now ſeeke my ruine ſhall ſay, We haue purſued the man that hath the Lord for his defence. And the godly ſhall ſee this & be glad, they that feare thee ſhall reioyce, becauſe they ſhal ſee by experience, that thou heareſt the poore, and deſpiſeſt not the priſoners.

O Lord encreaſe my faith.

Hope. The next croſſe which followeth, in thy requeſt, to bee ſpoken of, is the crueltie of enemies, who in theſe daies are in great aboundance, & eſpecially againſt the godly, who couet to liue ſincerely in this life. And it muſt needes bee, that ſuch aduerſaries encreaſe, becauſe the diuell is now moſt induſtrious, and all his agents, to bring ſinne to the top, and yet hee ſeeketh but his owne ſpeedy damnation, for his kingdome is of this world, and his confuſion is already decreed to be perpetuall: now therefore hee ſtandeth at the doore of euery heart, and ſeeketh to inuenome the ſame with poyſon of deadly Againſt enemies.

enmie,

The practiſes of the diuell in raiſing enuie againſt the godly.

enuie. Thus he began with Caine, and left not, vntill hee had murthered his brother Abell. The examples of his practiſes in poyſoning men with enuie, are many, and the experience ſo common, that few examples needs at this time. He raiſed the lonnes of Laban to hate Jacob: Joſephs brethren, to hate him: Saul, to hate Dauid: and infinite others in holy Scriptures. But he that looketh now into his cunning deuices, ſhall ſee greater, and more then can bee numbred: whereof grow treacheries, treaſons, murthers, poyſonings, and a thouſand diueliſh prankes put in execution, to ſhew, that the day is come, ſpoken of long agone: That the loue of many ſhould waxe cold. Then it muſt needs follow, That hatred and enuie muſt become hot and furious, as indeede they are. Therefore it behoueth euery man to ſeclude all occaſions of conceiuing of diſpleaſure, for thence ſpringeth malice, and from malice hatred, which is a moſt ſubtill ſinne, and dangerous, for it is often carried long time, like a ſparke of fire, in the heart and at length breaketh forth, and cauſeth oftentimes a mightie ruine. And euery childe of God muſt aſſure himſelfe, that there are ſome which couer ſuch ſparks with the aſhes of diſſimulation, which at the laſt breaketh foorth, for their triall: and God who manageth all, will ſuffer none to worke beyond his good pleaſure. Though ſometimes

Men muſt beware how to conceiue offences.

To carrie hatred is a dangerous thing.

times it bringeth death vnto the moſt innocent, as it did vnto Stephen, to Iohn Baptiſt, and to Chriſt himſelfe, who was betrayed by the poyſoned ſparke of the diueliſh venom that long lay hid in his deceitfull breaſt that betrayed him: yet plainely ſeene of him whom he betrayed. This is a dangerous crolſe, and carefully to be weighed, conſidering that a ſword may be couered vnder All haile friend. Diſſimulation may change deadly hatred into acceptable loue in ſhew: and therefore may the moſt ſimple and innocent bee ſooneſt intrapped with ſweet and pleaſing words, when as wee ſee there is deadly poyſon in the heart: there may bee hony in the mouth, when gall is within the boſome: and that cauſeth ſo many outragious euills to be committed vpon the leaſt ſuſpitions. And therefore it is a conuenient thing for euery man, and moſt neceſſarie, to haue one enemie, whom chiefly hee feareth, and whom he may account his mortall aduerſarie: for by the dread of him, he ſhall ſo arme himſelfe within and without, that hee may thereby preuent the ſubtil practiſes of a ſecret enemy, which might otherwiſe ruſh on him ſuddenly, finding himſelfe prouided: but a Chriſtian muſt be friend to all. If it be well conſidered, the Lord dealeth like a louing father, in trying his with enemies, for that it giueth them a cauſe to be continually watchfull, and to giue carefull

The innocent are ſooneſt deceiued and intrapped with counterfeit loue.

It is neceſſarie to haue one cruell enemie.

careful eie vnto their treadings, knowing this, That the enemie will pry into euery ſteppe, and looke into all their proceedings, and finding opportunitie, will ſurely betray them: nay, they will take wicked, peruerſe, and ſiniſter counſell againſt them, and will refuſe to execute no falſe meanes to bring their wickednesſe to effect: whereby we are giuen to conſider, that in earth there is no peace to the children of God, but are on all ſides oppreſſed and caſt downe, when the wicked proſper like the green Lawrell, and ſeeme to exceede in pride the ſtately Cedars. Now when our enemies vomit out their cruelties, and thunder out the furious fruits of hatred, thou muſt not flie to the ſword, as great Goliah did, nor feare: but as Dauid did, run to the protection of the Almighty: ſo will the Lord not onely defend thee, but will cauſe euen the mightieſt enemies to feare thee, as hee did the enemies of Jacob, when he trauelled towards Bethel: Geneſ. chap. 35. verſ. 5. 6. Search the Scriptures, and thou ſhalt finde many comforts touching this matter. It is recorded Leuit. 26. 7, 8. Ye ſhall chaſe your enemies, & they ſhall fall before you vpon the ſword: fiue ſhall chaſe an hundred, and an hundred ſhall put a thouſand to flight. Hereby it appeareth, that if force and violence bee offered, that thou put not thy confidence in outward things, but in the hand of Almighty God, who will teach thy fingers

The godly muſt looke for no reſt in this life.

gers to fight, if it bee conuenient. If thou therefore serue the Lord as thou oughtest, he will not only deliuer thee out of thine enemies hands, but will lay heauy curses vpon them: so that thou shalt see that ruine and desolation to fall vpon themselues, which they haue practised against thee. Deut. chap. 30. vers. 7. And this mighty God can vpon a sudden alter the fiery passions of the most furious, as hee altered Esaus, when hee had vowed to kill his brother Jacob: in stead of it hee most kindly embraced him, and kissed him. And where it is the nature of enemies to speake euill of men, and many times without cause, as Dauid affirmeth, yet if thou depend vpon thy God most powerfull, they shall be constrained to alter their thoughts, & vse better words, as Saul, who though hee sought Dauids life, yet was forced when hee met him, to speake sweetly to him, saying: Is this thy voice, my sonne Dauid? And Saul lift vp his voice and wept. 1. Sam. 24. 7. So shall thine enemies, if thou feare God, be forced to speake friendly vnto thee: yea, euen then when they determine thy hurt: for God hath their hearts, hands, and tongues in his power, rule, and direction, as appeareth also by Saul, who said, I haue sinned, come againe my sonne Dauid, for I will do thee no more harme. 1. Sam. 20. 21. May hee went further, and said, Blessed art thou, my soune Dauid. The great tyrant Pharaoh

God can suddenly turne the heart of the most cruell enemie.

Pharaoh was forced to aske Moſes and Aaron forgiuenesſe, Exodus 10. 17. What iniurie can there be pretended against him, which he cannot preuent? Did not the Iewes say and sweare, and vowed deeply, that they would neither eat nor drinke till they had slaine Paul, yet were they deceiued and disappointed of their wicked purpose. Though the wicked and malitious doe thinke, that euery of their impious decrees shall stand, and that none can stop what they haue intended: yet, alas, they are poore wormes, whom the Lord holdeth vnder his foot, that they cannot stirre: he curbs their cruelties, that they passe no further than the Lord will. And therfore feare not, howsoeuer thy proud enemies froth out their malicious desires, and whet their pestilent affections against thee like wilde boares, the Lord with his looke can wither euen their hands, that they shall not bee able to hurt thee. God, as Dauid saith, hath secret places enow, wherein hee can hide thee, and preserue thee in safetie from the proud braggs and cruell threats of thy mightiest aduersaries: for like as they that feare God are assaulted on euery side, not onely of their enemies, but also of Satan and his angels: euen so the Lord againe doth campe about them with the invincible armies of his Angels, and preserueth them.

A wicked vow made absolutely, yet not performed.

Penſ. I gather sufficient hope and comfort

comfort by this diſcourſe: and I will reſt vpon the defence of the Almightie, who I ſee hath a ſpeciall regard vnto his children, who when they are in greateſt dangers moſt deeply threatned by the mighty, they are then moſt ſecure, and the Lord receiueth them into his protection, euen vnder the ſhadow of his wings: therefore to him will I frame my prayers.

A prayer to be defended againſt enemies, and to lead a godly life, that it bee not brought in queſtion by the aduerſaries.

HEare me, oh God, heare mee, and refuſe not my petitions, for my heart (oh Father) trembleth within mee at the conſideration of the mighty that ſeeke to doe me hurt. Giue eare therefore vnto mee, and heare me, leſt mine enemies take occaſion by preuailing againſt me, to triumph. Lord thou ſitteſt in the heauens, and iudgeſt euery mans cauſe on the earth: therefore ſee and conſider how cruelly they deale with mee, that I haue not offended. It may be (oh Father) offences are taken where they were neuer meant, & yet vpon the ſame they build moſt cruell hatred, and ſeeke to doe me what violence they may, being deſirous of their loue. But (Lord) their hearts are full

of

of rancour, and all their deſires are ſet on moſt vngodly cruelty. Many cruell and mercileſſe people gape againſt mee with cruell threats, as though I ſhould be ſwallowed vp without redemption: but I know that thou ſeeſt their practiſes, & laugheſt their deuices to ſcorne. Turne (O Lord) all their power to weakneſſe, all their wiſdome to fooliſhneſſe, and all their wicked policies to their owne ſmart: for I know (Oh Lord) that in thy ſight they are but as wormes, they can preuaile no more againſt me then thou wilt permit them: and I know thy loue and thy fauour in Jeſus Chriſt is ſuch towards all that call faithfully on thee, that thou wilt preſerue them as the apple of thine eye. But, alas, I cannot excuſe my ſelfe of ſinne, which (no doubt) hath ſtirred vp theſe men againſt mee: but Lord pardon mee in Chriſt, for I am heartily penitent: Therefore (oh my Father) let that bee no barre vnto thy mercies, let not thy helpe be any whit delayed in regard thereof, for I truſt in thee, wherefore take part with me, and theſe mortall men ſhall for ſhame surceaſe to perſecute mee, they ſhall be aſtonied at thy becke: if they ſee mee ſhrouded vnder thy ſacred countenance, they ſhall flie and not returne. But as yet bitter are their aſſaults, grieuous are their cruelties, and intolerable the burthen of their iniuries, which make me often to ſigh, fearing what will become of mee:

me: but now (oh Father) I will onely ſettle my confidence in thee, then what can any mortall man do vnto mee? Rather then they ſhall make a prey of mee, thou wilt ſend mee helpe from heauen, becauſe I can find none on earth: therefore hadſt thou prouided Eliah, being beſet with his enemies, an army of Angels to reſcue him: and thy children are not without like vnſeene defence, when muſt need is. But while I walke on the earth, I know I ſhall walke as among lions, expoſed to the crueltie of moſt outragious men: and I ſee (as it were) the pit whereinto they hope to caſt mee headlong: but I hope in the prouidence and protection of the moſt High, that they ſhall fall into their own ſnare, if they ſubmit not themſelues vnto the will of the Highest: yea, vnleſſe they appeale vnto the Almightie, he ſhall pull their teeth out of their iawes, and ſhall cauſe their power to vaniſh & melt away like wax, yea like the ſnailes ſhall they conſume in their owne ſhels. Good Father, turne the hearts of mine aduerſaries, if thou ſeeſt it good, deliuer me from them, and take me vp as a father into thine owne hand, ſo ſhall I be ſafe: and in hope of this, I will alwaies repaire vnto thee, whenſoeuer they offer violence againſt mee, I will run vnder the ſhadow of thy protection, wherein I beſeech thee hide mee euermore. And foraſmuch as theſe men conuet all courſes to bring me into trou-

ble, I beseech thee giue mee thy fauourable direction, that al my life and conuersation may bee so framed, that they may take no power or occasion, howsoeuer they pry into my walkings, to call me into question for any crime: so shall I not onely keepe my selfe vnspotted in the world, but also stand as an example for the godly to follow to thy glory, and mine euerlasting comfort.

O Lord encrease my faith.

Pens. I must entreat you to proceede according to your promise: for your counsell hath beene most precious vnto me. And sith the next matter to be spoken of is slander, false accusation, and backbiting, I pray you bestow sometime in recounting the comforts that may be gathered therefor, & other things necessary to be considered therein.

Slander springeth of enuie.

Hope. Slander, false accusation and backbiting, are members of enmitie, and doe spring of enuy, the very poysoned seed of the Diuel, sowne in the harts of his, who wait opportunity to slander the most vpright in heart. This is a most cankered deuice of Satan, that when by al his policies he cannot draw the godly into the notorious euils hee desireth, then setteth hee on his poysoned ministers with venemous tongues to speake euill of them, to bring them into ignominie, and into suspicion in the world, that they doe but dissemble their

their religion, that they bee but hypocrites, in outwards shew sincere, but indeed notorious sinners. Thus he practiseth to the end hee will haue none supposed godly that are godly indeede, but such as he hath intangled soundly in his cobweb of notorious iniquitie: such a one he shroudeth most finely and cunningly, and maketh to appeare, through the hypocrisie wherewith hee instructeth him, a man of great stayednesse, integritie, and very holy. And vnder this must he walke as an Angell for a time, but at the last his poysoned affections breake forth, and shew him to bee a very diuell. And contrary to this, the true godly, who by the practises of the wicked ministers of Satan, rest long suspected to bee wicked men, at last their integritie appeareth, and their sincere hearts are laid open in the light of truth by tryall, and so found to be the most vpright men. By this then it appeareth, that it is not the common report of men that maketh them good or bad, for that the world also is partiall in iudging, and hath not the true touch to try the difference of men, but euery man censureth according to his affection: and such is the corrupt nature of all men, that they haue in themselues such a partiall iudgment of men, that they will speake euill of & condemne such as they know not, and excuse such as they know to be grieuously faulty in many euills. And

The godly by the practises of Satan seeme wicked, and the most wicked, godly for a time.

Report maketh men neither good nor bad.

The absurd iudgement of the world.

of theſe corruptions proceed theſe euils, ſlander, reproch, & backbiting: which euills are of a very ſtrange effect, for they by no meanes can hurt the man againſt whom they are intended, but returne to the practiſer, and greet him with the very ſhame and ignominie hee purpoſed againſt the other. The diuell ſeeketh to glorifie ſinne, and to make virtue odious, and practiſeth that good be called euill, and euill good, and to that end ſeeketh ſlanders againſt the godly, and glorifieth the wicked. How was innocent Dauid railed at by Shemei, and Chriſt by the Jewes? But in our daies it is growne to be more common, at tables, at meetings, and at aſſemblies of good fellowſhip, then there floweth out flouriſhing reproches againſt ſuch as are abſent, euery man againſt whom his corrupt heart moueth him to ſpeake euill. And this is a moſt pernicious miſchiefe, That men ſhould eat the abſent with reprochfull words: but it declareth, how vice and vertue cannot agree: and therefore it behoueth euery true Chriſtian to arme himſelfe with a patient bearing of ſlanderous reports, and to carrie himſelfe ſo preciſely in his walkings, that he neede not to feare the tongue of the wicked: for hee cannot haue here better entertainment than Chriſt his maſter had, he ſhall be hardly ſpoken of, liue he neuer ſo ſincerely, hee ſhall bee narrowly ſifted, and euery wicked eye ſhall prie into

into his doings: euery act, euery word, nay, euery thought ſhall bee cenſured, & be they neuer ſo ſincere they ſhall be condemned. The deſire to lead a godly, anitere, and vpright courſe of life, is ſaid of theſe large tongued men, to be fooliſh puritie: and large libertie in themſelues to ſinne, they iuſtifie to be good religion. So that the wicked, walke they neuer ſo licentiouſly, are commonly commended, and the godly are condemned in their beſt wayes. Paul was ſaid to be madde, becauſe he was zealous: the Diſciples drunke, becauſe they ſpake the truth with boldneſſe. But no doubt there is profit to be made of theſe croſſes, for it giueth the godly cauſe to looke vnto their waies, and to examine whether in any meaſure they deſerue that hard report, that ſo they may reforme them before they ſinne too far in ſinne. Dauid being cruelly raſled on by Shemei, who ſaid vnto him: Come forth, come forth thou murtherer and wicked man, thou art taken in thy wickedneſſe, becauſe thou art a murtherer. This would haue moued the blood of many in our daies, though they had been knowne guilty, and they would haue ſought preſent reuenge, both by force & action of the caſe, ſuch is our hot nature: but Dauid would not ſuffer Abiſhai, his valiant friend, to reuenge his quarrell, but entred into his conſcience, and ſaid vnto Abiſhai: Let him alone: ſuffer him to curſe and

The peruerſe iudgement of the wicked.

to reuile me, for the Lord hath bidden him. It may be the Lord will looke vpon mine affliction, and do me good for his curſing this day. What a ſingular comfort heere ariſeth vnto the ſlandered, if with patience they take their reproches: for therby is gathered, That when ſuch croſſes come, howſoeuer fleſh and blood ſtorme at them, yet faith aſſureth, That the preſence of the Almighty ſhall be with them, and for a mite of this light affliction, hee will ſend a great weight of comfort, and for a light and momentary triall, high and eternall conſolation. And therefore, for thy part, whenſoeuer theſe euils ſhall bee framed againſt thee, fret not at it, neither bee thou malicious as they are malicious, but bee thou patient, and ſubmit thy ſelfe to the Lords will, who knoweth thine innocencie. And howſoeuer the wicked doe ſpeake to reproch thee, it cannot any way annoy thee, ſo thou leadeſt thy life vpright, and put thy truſt in the liuing God: to whom I will leaue thee in this as in other croſſes, to frame thy petitions vnto him.

God doth good for outward euils, if they be patiently taken.

A prayer againſt reproch, backbiting, and ſlander.

O My God Almighty, Father, prouident and mercifull, who worke ſt all things as it ſeemeth beſt for thy children, whom notwithſtanding thou moſt tenderly and dearely loueſt

ueſt, thou doeſt not ſuffer them to reſt on any ſide ſecure or free frō one croſſe or other, to the end that by thy often viſitations they may learne to walke wary in the waies of their callings, and ſheweſt thy ſelfe iealous of their integrity, and therefore thou doeſt not alwayes hold a gentle hand ouer them, leſt they ſhould dreame of continnall tranquility, and deceiue themſelues with the conceit of cheekeſt happineſſe in this life, but doeſt daily vſe a fatherly correction, to keepe them in continuall awe of thee. And therefore, when wee abound in all things neceſſarie, and haue no cauſe to complain of want; when wee are healthfull, and feele no bodily greefe, when wee ſeeme in moſt pleaſing ſecurity, all things to pleaſe our humours, and to fit our conceits: yea, when we imagine our ſelues altogether in thy fauor, and when we feare no euill at all: then ſuddenly ariſeth ſome new triall or other, then thou ſuffereſt Satan to buffet vs, and his miniſters to aſſaile vs, and when they finde no other meanes to trie vs, then they lay battery to our good name: thou permitteſt them to lay ſlanderous ſpeeches againſt vs, and to ſurmize matter to reproch vs, to the end that our patience may bee thereby inured to ſuſtaine greater trialles. I flie therefore vnto thee, my God moſt gracious, my Father moſt louing, who knoweſt all things. I beſeech thee not to winke at

mine ignominy, which thou seest mine aduersaries vndeseruedly worke against me, their slanders and vncharitable reproches, whereby they shew that poison is in their tongues, and gall in their hearts. And although I cannot but confesse, that I haue not so sincerely walked, but that I may bee reprooued, yet let not the wicked reioyce against mee, lest that their enchanted speeches bewitch the hearers, & so I be brought into publike ignominie, who seeke especially thy glorie in all my proceedings, Stop their malice, if it please thee, and temper their wicked imaginations: let them not vomit, out of the fulnesse of their poysoned hearts, any thing to my hurt, but if it be thy will to permit them to raile against me, either priuately behinde my backe, or publikely before my face, let me make such profit thereof, as Dauid did, who commended his cause vnto thee, in hope that thou wouldst do him good for the railing of Shimei: for there is no euill happeneth vnto thy children, but thou sendest a recompence in loue: and therefore thou canst worke by thy power and prouidence, that euery malicious speech, euery slanderous report, and euery iniurious reproach may tend to my good. It giueth mee cause of circumspection, and to looke warily to my waies, lest I should follow those grosse euils that draw deseruedly reproofe and reproach: yea, & thy heauie displeasure after them, as drunkennesse,

kenneſſe, enuie, malice, fleſhly luſt, wantonneſſe, and ſuch vnſeemely things. Good Father, let thy grace ſo ſeaſon euery thought of mine, that nothing paſſe my lippes vndecent to bee vttered, nothing paſſe my hands vnſeemely to bee done, frame all mine endeauours to a ſincere courſe, reſtraine them within ſuch vertuous and ſacred limits, as the moſt wicked and ſuch as thirſt moſt for my diſgrace, haue no iuſt cauſe to ſpeak euill of mee: that with Dauid I may be able to ſay, Oh Lord deale with me according to mine innocencie: though (oh Lord) I cannot but acknowledge my ſelfe guilty of many euils before thee: which couer (good Father) with the robe of thy Sonnes innocency: ſo ſhall all go well with me, howſoeuer the wicked murmure and raile againſt me.

O Lord increaſe my faith.

Hope. I know thou wilt not be ſatiſfied vntill I haue gone thorow all thoſe miſeries which thou haſt mentioned: and therefore becauſe it is not my purpoſe to ſtand long in any diſcourſe, I will proceed to the next calamity which followeth in the catalogue that thou haſt ſet downe, which (as I take it) is ſickneſſe.

Penſ It is very true: and becauſe it is of all other the moſt fearefull to fleſh and blood, for that it determineth thus like, take ſomething the more paines in

the diſcourſe, to the end the more comfort may grow to ſuch as are in that kinde of croſſe, and to the end my ſelfe may bee prepared to take it as I ought, patiently and thankfully.

Hope. Indeed entring into this diſcourſe, I enter into a large field, but that I will reſtraine my ſelfe to breuity. The body of euery man is compoſed of the foure elements, and they ſo temperately and indifferently mixed, that euery of them ſeemeth to carry his equal proportion in man, whereby many continue long in health, luſty and ſtrong: yet theſe elements are in man at continuall warre which ſhall haue the preheminence, whereby groweth diſtemperature of the blood, and conſequently diuers diſeaſes, and that as well in the young as the old, which diſtemperature is ſo much the greater, by how much there is obſerued a diet not fit for the body, as gluttonie, drunkenneſſe, violent exerciſes, and ſuch like, which commonly are the grounds of all infirmities, and haſten death on ſome, as it were before the time. But there is no certainty of health to the moſt moderate or temperate man: for the Lord ſometime ſendeth ſickneſſe for neglect of the hearing of the Word, and diſobeying his commandements, as Exod. 15.26. ſometime for ſinne, Math. 9.2. ſometime for Gods owne glory, that hee in curing them may haue the more praiſe, Iohn 5.5. The cauſes of our infirmities are

Concerning ſickneſſe.

There is no certainty of health to the moſt temperate man.

are many, and the principall is ſinne. And although the ends and occaſions of ſickneſſe be diuers, yet the author is alwaies one, and hee it is that is alſo the giuer of health, and all other good things, and he in his ſecret prouidence keepeth the knowledge of the time of ſickneſſe, much more of death, from all men, to the end that they ſhould not boldly wallow in wantonneſſe, knowing the time of their ſickneſſe and death to be farre off, and that they haue ſcope ſufficient to play, and after to repent. But the purpoſe of the Almighty herein was very louing, to the end that the vncertainty of death, and the ſudden comming thereof, ſhould keepe men in continuall awe, and within the feare of God, that whenſoeuer they ſtept aſide, were it neuer ſo little, they ſhould think death at hand. He that would retaine this in memorie, ſhould haue a more carefull eye how hee did ſuffer his affections to roue into ſo large euils, into ſo wanton waies and dangerous iniquities. But alas, neither the feare of ſickneſſe nor death can terrifie men from ſinne: and therefore ſinne draweth downe ſickneſſe, which muſt bee cured by the fauour of God, who muſt bee ſought by hearty repentance and humble prayer. It is he that hath ordained all men to die: kings, princes, and the greateſt potentates of the earth, haue one and the ſame ſubſtance of fleſh and blood, and one and the ſame courſe to

The principall cauſe of ſickneſſe is ſinne.

Why God hath hidden the time of ſickneſſe and death from man.

Rich and poore haue one courſe to the graue.

the

thegraue, which the pooreſt beggers, howſoeuer the high and rich, the noble and glorious, may flatter themſelues by a perſwaſion, that they can preſerue themſelues, and preuent diſeaſes and ſickneſſe by phyſicke rules, potions, and drugs; which may be vſed as gracious meanes from God, but not as hauing in themſelues power to preſerue or heale. Ahab could not preuent death, and yet he had a multitude of moſt ſkilfull phyſicians, on whoſe exquiſite arte he only relied, but in vaine. 2. Chron. 16. 12. All the phyſicke that the woman, mentioned in Marke, could take, hauing beſtowed great charge therein, could doe her no good: but Chriſt Jeſus with a word performed the cure. What did it auaile Mithridates to haue many and infinite preſeruatiues and medicines to preuent the danger of death? The Phyſician is a neceſſarie man in ſickneſſe, but withall, the patient muſt truſt in the Amighty, whoſe will muſt concur with the phyſicians working, or elſe is all the phyſicke to no purpoſe. God was Hezekias phyſician only, who when it was preciſely decreed that hee ſhould die, beſought the Lord, and hee heard him, gaue him recouery, and added vnto his daies fifteene yeeres, confirming it with a moſt miraculous example, as appeareth 2. King. 2 Euery man, howſoeuer mighty, howſoeuer rich, howſoeuer famous, howſoeuer glorious, howſoeuer full of phyſicke, neither

Gods will muſt ioyne with the phyſicke, elſe will it not preuaile.

neither king nor Emperour can ſay vnto himſelfe, I will preuent ſickneſſe, I will withſtand diſeaſes, & auoid death. It will bee anſwered, Though yee bee as Gods, children of the moſt High, yet ſhall yee all die like men. Though the time of death bee vncertaine, the maner is diuers, and the occaſions in our ſelues, is ſinne, as Exod. 15. 6. The Lord ſhall ſmite with the botches of Egypt, with the emerods, with the ſcab, with the itch, with deafneſſe, with blindneſſe, and with raging madneſſe, ſuch as obey him not. Deut. 28. 27. 28. And therefore ſent hee the peſtilence in Iſrael, wherein died ſeuenty thouſand men in one day. 2. Sam. 24. 15. Gehezi was ſtricken with leproſie for his ſin. 2 King. 2. 27. The ſame odious diſeaſe fell vpon Azariah King of Iudah, for his negligence in not defacing the ſuperſtitious and idolatrous places. 2. King. 15. 5. and vpon Vzziah. 2. Chron. 2 26. 27. Ichoram was ſtricken of the Lord with a miſerable diſeaſe in his bowels, that his guts fell out, for Idolatrie. 2. Chro. 21. Such a horrible end came to Herod, who perſecuted the Chriſtians, and for the prond conceit he had of his own ſpeech, not giuing glory to God, hee was ſuddenly conſumed with wormes. Act 12. 23 Heere may be ſeene the iudgements of God againſt ſinners. The chiefeſt care therefore that the children of GOD ought to haue, is to keepe themſelues from ſinne, which is the beſt preſeruatiue againſt the diſeaſes: and being touched

The beſt preſeruatiue againſt ſickneſſe is the auoiding of ſin.

touched with the finger of God, they muſt humblie flie vnto him, and diligently ſeeke his grace and fauor, which is the moſt ſoueraigne and readieſt remedie that any man can find for ſpeedie redreſſe in all calamities.

There are in ſickneſſe many things to be conſidered, as the ſicke to comfort himſelfe, or by ſome other, with the remiſſion of ſinnes in true repentance, and to that end to gather ſome ſpeciall places of Scripture fitted for that purpoſe, as theſe:

Places of Scripture to comfort the ſicke.

The ſacrifices of the Lord are a contrite ſpirit: a contrite and broken heart, oh God, thou wilt not deſpiſe. *Pſal.* 51.17.

Let Iſrael waite on the Lord, for with the Lord is mercie, and with him great redemption, and he ſhall redeeme Iſrael out of all his iniquities. *Pſal.* 139. 7. 8.

The Lord is ful of compaſſion and mercy, ſlow to anger, and of great kindneſſe, hee will not alway chide, neither keepe his anger for euer. *Eſay.* 53.

As far as the Eaſt is from the Weſt, ſo farre hath hee remoued our ſinnes from vs. *Pſal.* 103.

I am aſſured that neither death

nor

nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate me from the loue of God, which is in Chriſt Ieſus. *Rom.* 8.

Thoſe whom hee hath predeſtinate, he hath alſo called, and thoſe whom hee hath called, hee hath alſo iuſtified, and thoſe whom hee hath iuſtified, hee hath alſo glorified. *Rom.* 8.

Whoſoeuer is borne of God ſinneth no more. 1. *Iohn.* 3. & 5.

Though he fall he ſhall not be caſt off, for the Lord putteth vnder his hand. *Pſal.* 37.

Doubtleſſe, kindneſſe and mercie ſhall follow thee all the daies of thy life. *Pſal.* 23.

He endureth but a while in his anger, but in his fauour is life: weeping may endure for a night, but ioy commeth in the morning. *Pſal.* 30.

Bleſſed is hee whom thou chuſeſt, and cauſeſt to come vnto thee, hee ſhall dwell in thy courts, and ſhall be ſatisfied with the pleaſures of thy houſe,

houſe, euen of thine holy Temple. *Pſal.* 65.

I pray thee that thy mercies may comfort mee according to thy promiſe *Pſal.* 119.

Iſrael ſhall bee ſaued in the Lord with an euerlaſting ſaluation, and we ſhall not bee aſhamed or confounded world without end. *Eſay.* 45. *Eſa.* 51.

For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hide my face from thee, for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer. *Eſa.* 51.

The reward of ſinne is death, but the gift of God, which is his grace, is eternall life. *Rom.* 6.

Happie are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, happie is the man to whom the Lord ſhall impute no ſinne. *Pſal.* 32.

If the ſpirit of him that raiſed Ieſus Chriſt vp from the dead, dwell within you, he alſo that hath raiſed him

vp,

vp, ſhall alſo quicken your mortall bodies, becauſe of his ſpirit which dwelleth in you.

In thy preſence is the fulneſſe of ioy, and at thy right hand there is pleaſure for euermore. *Pſal.*16.

Theſe places and diuers others may yeeld great comfort vnto the diſtreſſed ſoule: and not one of them but being duely conſidered, is full of moſt ſweete and heauenly comfort, and therefore neceſſary to bee continually meditated of the ſicke, who then ſhall bee aſſured to bee moſt tried by Satan, who as a roaring Lion walketh about ſeeking whom hee may deuoure. Hee layeth all the ſinnes before them that are ſicke, that euer they haue committed & done, and diminiſheth, as much as in him lieth, the mercies, merits, and death of our Lord and Sauiour Jeſus Chriſt, whereby euery one that beleeueth ſhall aſſuredly be ſaued. And therefore moſt neceſſarie it is to exerciſe themſelues in theſe comfortable ſayings day & night, ſo ſhall the Lord bee neere vnto them, both in inward comfort and outward releeſe, eaſe and health: for hee, as hee is the authour of the diſeaſe, ſo can hee affoord the cure: as hee maketh the wound, ſo can hee heale againe at his pleaſure. Therefore euerie ſicke man, commending his eſtate vnto the Almightie, needs not to be at all diſmaid, whether

The ſicke are moſt aſſaulted of Satan.

whether life continue, or bee cut off by death: if hee liue, hee hath iust cause to praise God continually, and to keepe a very godly course in all his waies: if hee depart this life, hee hath greater cause to reioyce, considering how all men are enclosed heere, as within the field of dangers, euery way beset with afflictions, neuer freed from calamities, vntill the time hee yeeld his bodie to the earth againe, then beginnes his rest from labours, his ioyes in stead of sorrowes. Then shall he taste no more pouertie, no more enemies, no more sicknesse, no more slanders, he shall be freed from euery danger, and enioy euerie comfort: consolation shall abound, and his blessed estate shall bee equall with great and mighty Kings, he shall haue a crowne set vpon his head, a crowne of eternall glory, a diademe of perpetuall consolation. Yea, such are the ioyes, such is the fredome, such is the continuall blisse in heauen, that it could neuer be comprehended by the heart of man, the eye of man hath not seene it, nor his eares heard the comfortable estate there. Who then could refuse, or be loth, or denie, or seeme vnwilling to change this miserable life for the most blessed, the consideration where of cannot but make him that loueth his owne saluation, wish daily for his change, as Paul did, who desired to bee loosed, to leaue this life to bee with Christ, And it seemeth a matter most strange to the spirituall

At the graue beginneth true rest to the Godly.

The sweetnesse of the ioies of heauen cannot be comprehended in this life.

ſpirituall vnderſtanding, that the man diſeaſed, the man ſicke and full of infirmities, ſhould couet to liue, vnleſſe it were to perfoꝛm ſome neceſſary matter foꝛ the benefit of the Church oꝛ Common-wealth: and the like, that the afflicted poꝛe and miſerable men, who ſtruggle vnder the burthen of their miſeries, couet to liue in that ſeruile thꝛaldome, although none ſhould ſeeke to determine his courſe befoꝛe his glaſſe be run, and that the Loꝛd ſeeth it good to change his life: and then it ſeemeth a great folly & madnes to dꝛaw backe, foꝛ the reaſons abone alleaged: foꝛ it euidently and plainly ſheweth, that faith is weake in him, and that it doubteth the certainty of the heauenly ioyes.

Let this ſuffice, although many other things belong to the comfoꝛt of the ſicke, yet hence may be gathered what may eaſe the diſeaſed, if it bee duely weighed, which I muſt leaue to ſuch as haue cauſe to vſe it.

A prayer to be ſaid of him that is ſicke.

O Mercifull God and gracious Father, the true Samaritan, that healedſt the wounded man, the onely Phyſicion that cureſt all diſeaſed creatures that come vnto thee, I wounded both in minde and body pꝛoſtrate my ſelfe beſoꝛe thee, ſubmitting my ſelfe now at the length to thy ſacred

will,

will: for I cannot but confeſſe (good Father) that I haue wandred aſtray, I haue followed vanities, and greedily embraced ſinne, I ranne the way of the wicked, and tooke the path to perdition, not regarding that thou diddeſt looke into my ſteps, and diddeſt behold my walkings. I forgot that there was puniſhment for ſinne, but that it was lawfull for euery man to follow his owne will. But now (oh Father) I finde that thou both looketſt into mine iniquitie, and art alſo a iuſt Iudge, to puniſh ſuch as tranſgreſſe: and thou haſt found mee out in my ſinnes, and haſt arreſted mee with grieuous infirmities: and I wretch that ere-while leapt and ſkipt like an vntamed colt, in the middeſt of my wantonneſſe and deceitfull ſecuritie, am now thrownе by thy hand into ſuch miſerable plight as I am euen at deaths doore, and all for my ſinnes. Oh wretched man that I am: who ſhall deliuer me from this puniſhment? Who ſhall cure this deadly wound which my ſinnes haue made? Oh deare Father, I haue no way to be cured but by thee, whom I haue offended. And how can I come vnto thee, who art angry with me, and correcteſt mee ſo ſore? I ſeeke thee, oh that I might finde thee: oh that I may finde thee, not in thy furie, but in thy mercy, then would I implore thy gracious commiſeration and compaſſion, that I might once againe become into thy fa-

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nor, where only is life, and that I continue not destitute of thy loue, without which is death eternall. Woe, that euer I sinned against thee, whereby to draw downe so heauy a iudgement vpon me. It repenteth me (oh Lord) that I transgressed the will of so louing a God, who fauourest all, and reiectest none that come sincerely vnto thee. And were I reconciled vnto thee by a true and vnfained repentance, though now thine arrowes sticke fast in me, & thy hand lie heauy vpon mee, yet should I taste of thy mercy, of thy fauour, and of thy loue againe, and so consequently should enioy life: but if death were more fit, thou wouldest transferre mee thereby to eternall life. To eternall life! Oh sweet eternall life, oh life aboue all to be coueted, oh receiue mee againe into thy fauor, that I may tast a little of this life, for it is in thy loue. Oh let mee taste in the bitternesse of mine infirmitie, how sweet, how good, how amiable, how mercifull, and full of power thou art: so shall I bee filled with thy hidde comfort: the peace that passeth all mens vnderstanding shall then possesse my soule: then what shall sicknes dismay me? what shall all infirmities disquiet me? I shall then rest as in thy sacred bosome, free from all feare of sinne, of death, of Satan and hell, who all gape to deuoure mee: but thou Lyon of Iudah, thou triumphant Victor & valiant Conqueror of them all,

all, ſtand thou for reſcue, ſtand between me and them, and let that moſt glorious robe of thy merits and innocencie, let the liuely ſacrifice of thy ſacred and innocent body ſhroud mee and cleanſe me, ſo ſhall no ſpiritual enemie preuaile againſt me. Lo (Lord) I haue opened vnto thee the ſorrowes of my heart, and the infirmities of my body: for the one giue mee inward comfort, that it may eaſe my outward miſeries, and for my diſeaſes, which lie heauy vpon mee, I moſt humbly reſt thy good pleaſure: if thou wilt, I know thou canſt remoue them euen by thy word, and canſt alſo moue meanes to cure them, if health be more expedient than ſickneſſe, and life than death. Good Father, be it vnto me euen as thou wilt. To thee be glorie, and honour, and praiſe for euer.

O Lord increaſe my faith.

Of houſehold troubles and diſobedient children.

Hope. Now then followeth to ſpeake of the troubles growing by diſobedient children, and other houſhold croſſes: wherein I may not wade too far, leſt I ſtep beyond that which will fit ſome mens humours: for in this courſe are many things to bee touched, but they are too priuate, and fit beſt houſehold conference: but the moſt neceſſarie I will briefly touch. It is needleſſe to ſpeake of marriage, of the honour thereof, and how neceſſarie it is, but only of the troubles which ſometime grow thereby.

thereby, The one end and purpoſe of marriage, is procreation of children, whereby the world is continued by generations one after another, where, without continuall ſupply of the yong, the world would decay by the death of the old, for the yong are as the ſeede of the Common-wealth: and therefore are children tenderly and carefully to bee regarded in their education, leſt that they miſcarry and come vnto vntimely death: for the life of the moſt tender infant is deare euen in the eye of the Prince, who requireth life for life of him that ſhall take away the life of any. Sith then that children and infants are ſo highly eſteemed, in hope that they may become profitable members of the Church, and good ſubiects of the Common-wealth, it is the part of euery father and parent to labour by all diligence to inſtruct his children, and exerciſe them in vertue: for maners and ciuill conditions are qualities imprinted within youth in tract of time, and vertue is not gotten in one day: it is by cuſtome, care, and diligence of the father in continuall inſtruction, and in the children by daily practiſe. Experience teacheth, that the moſt fruitfull field, without continuall husbandry, becommeth full of weedes, briers and thornes: ſo the beſt gifts of nature, if they bee not continually trimmed and looked vnto, become moſt vile and vicious. Wherefore muſt a father of

Marriage preſerueth the world.

Vertue commeth by long cuſtome.

of a family the moſt carefull of the bringing vp of his children: for the vices of the children are to godly fathers and parents, as ſwords in their bowels: ſo that whoſoeuer is troubled with the diſobedience of children, let him looke into his owne negligence in bringing them vp, and hee ſhall finde it the cauſe, and that the Lord raiſeth them to reſiſt the will of the father, for that the father in not carefully inſtructing them, hath reſiſted the will of God. Some fathers and parents are ſo fooliſh and fond, and apiſhly tender ouer their children, and dare not ſpeake a rough word, nor touch them with correction, for feare of offending them: but the wiſe man giueth them other counſell, ſaying: Withhold not correction from thy childe: for in ſmiting with the rod, thou ſhalt deliuer his ſoule from hell. It is wonder that this is little followed, conſidering the neglect of this breedeth diſobedience, and maketh them fierce, like vntamed horſes: for a child ſuffered to doe what he liſt, becommeth ſtiffe-necked, careleſſe of counſell or threates, and at laſt rebellious. Keepe downe his necke therefore while hee is yong, and giue him not liberty, nor his owne will, leſt hee waxe ſtubborne, and ſo bring thee ſorrow vpon ſorrow. If thou wilt haue obedient children, and if thou couet to haue true comfort of them, ſhew them no euill example of life, but be vnto them as a glaſſe wher-

The vices of vngodly children are to godly fathers moſt greeuous.

Fooliſh parents will not correct their children.

The father muſt be a glaſſe of godly life vnto the childe.

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in they may continually ſet the image of godlineſſe, of vertue, of modeſty, of chaſtity, of temperance, humility, and religion, and then no doubt but by thy carefull hand ouer them, and fatherly endeauour, mayeſt ſee thy ſelfe in their manners, to thy comfort, ſo ſhalt thou turne away the afflictions of their diſobedient liues. But there are ſome that haue great delight, and thinke all the ioy that children ſhould yeeld to the parents, doth conſiſt in their beauty, in their feature, and in the qualities of their body, as dancing, gaming, and vanities. Surely in this they deceiue themſelues, and are negligent towards their children, and therefore let ſuch looke, that either when they are yong, or old, they will bring them greife and ſorrow: for God will not ſuffer it to be vnpuniſhed euer. And yet this is the courſe of our time, few or none hath the care of their childrens education that they ought, but ſo they haue gay clothing, and ſeeme glorious to the world, it ſufficeth many. Indeed it falleth out ſometime, that the moſt godly cannot ſo bring vp their children, as that they may haue the true comfort of them, as they expect: as Dauid, who tooke great care to inſtruct his family, and yet Abſolon brake out into diſobedience and rebellion againſt his owne father: other of his children were greeuous vnto him And therefore it is not altogether in the endeuor of the father

A peeuiſh kinde of parents.

to educate, but it is in God, that giueth ſucceſſe, and bleſſeth with his Spirit.

The nature of children whileſt they are vnder tuition of the parents, vnleſſe they bee circumſpectly and wiſely handled in the beginning, is to be ſoone gone out of awe: and therefore muſt the father beginne betimes to vſe diſcipline, without which they breake out into riot, into ſwearing, blaſpheming of God, diſobeying parents, the beginning of ruine: they caſt off the yoke of obedience, and the bit of filiall awe, and leape into their luſts, not regarding the greefe of the parents. Heere then groweth the parents ſorrow, then they wiſh they had neuer beene borne, then they ſeeke to win theſe wild aſſes, and to bridle theſe vntamed colts: but they kicke vp the heels, and runne their race in deſpight of all the world. And ſurely this is a great calamitie and heauie croſſe, to ſee that a mans owne fleſh and bloud ſhould deuoure the heart with greif. The remedy of theſe things is ſpeedily to bee practiſed of ſuch as haue yet the bridle in their own hands, and out of whoſe reach his children are not runne: and therefore let him propound vnto them vertue, & cauſe them to follow it: let him ſhew the dangers of vice, and cauſe them to ſhunne it, not ſparing puniſhment, for hee that loueth his ſonne, chaſtiſeth him betimes. Many other domeſticall troubles ariſe: ſometime contention betweene the man

The father muſt begin diſcipline betimes;

and

and wife, as fell out betweene Abraham and Sarah for Agars cauſe, Gen: 21. 11,12. ſomtimes want is heauy, ſomtimes loſſe of goods lamentable, loſſe of children grieuous, and many other ſorrowfull euents in marriage; in all which the Lord is the authour, and ſin the cauſe: and therefore flie vnto the Lord, as to the hill of helpe, and he will eaſe thee. And let euery man ſearch his owne eſtate, how he ſtandeth in theſe things, and as hee ſtandeth himſelfe, ſo may hee ſeeke his remedie at the hands of God, that neuer denieth the faithfull any comfort.

A Prayer for comfort in marriage and houſhold affaires fit for all married folks, and eſpecially againſt the diſobedience of children.

O Lord Almighty, who art the authour of the honorable eſtate of marriage, and diddeſt inſtitute the ſame to be a comfortable vnion betweene man and wife, which the diſobedient fall of the firſt couple Adam and Eue, made many waies troubleſome and full of domeſticall cares. And it is a matter moſt certaine in theſe daies, that croſſes follow marriage generally, by reaſon of the raſh conſent and vnadviſed proceeding therein, without ſuch due regard as ought to bee had in ſo ſa-

cred a matter, which reſembleth, and is a type of the ſpirituall coniunction betweene Chriſt and his Church. It is commanded that choice ſhould be made in thy feare, that virtue and religion in either party ſhould binde the good liking. But alas, wee therein erre, the whole multitude of vs, and knit vp the match for beauty, for wealth, and worldly reſpects, whereby groweth contempt and breach of the true end of thy ſacred inſtitution: and conſequentlie, thereof followeth thy diſ-fauour, whereby ariſeth vnto ſuch vnaduiſed, careleſſe, and godleſſe choice, moſt certaine troubles, ſundry calamities, and cruell croſſes, as diſobedient and vnruly children, contention betweene man and wife, and infinite other domeſticall euills. And this (oh Father) I finde by experience, whoſe miſeries increaſe daily by the ſiniſter behauiour and diſobedient conuerſation of ſuch as thou haſt giuen me, in whoſe godly education I haue not beſtowed that carefull induſtry that behoued mee, and therefore ſo much more tedious doeſt thou lay the burthen of their wickednes vpon me, as a iuſt reward for my negligence. Lord forgiue mee, and of thy mercy eaſe me of this burthen, in ſeaſoning the hearts of theſe yong ones with thy feare, that hereafter they may frame their lines chiefly to obey thee. Which if it pleaſe thee to draw them ſincerely to performe, it ſhall ſo farre re-

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new my comforts, and baniſh my griefe, that I ſhall reioyce in them that they feare thee. And forasmuch as thou haſt made me a father ouer them, to ſee vnto their education, forget (oh Lord) my former negligence therein, and giue grace henceforth, and ableneſſe to doe it with all godly induſtry, ſinceritie, and dutie to thee and them. And giue ſuch gratious watrings vnto my labours, that it may bring plentifull encreaſe of all godly and vertuous exerciſes of thy ſacred religion; elſe (good Father) all my labors will be in vaine, all mine endeauours to none effect, and my deſires returne emptie without profiting them at all. Wherefore (oh Lord) alter their crooked diſpoſitions, make them conformable to thy ſacred and holy will, mortifie in them in their tender yeares, all ſenſualitie, all pride, all vanitie, all wantonneſſe, light behauiour, and ſelfe will, and plant in them humilitie, ſobriety, modeſty, and all true obedience: ſo ſhall I in ſtead of my preſent ſorrow, reioyce in thee: in ſtead of griefe I ſhall delight to ſee them to ſerue thee.

Good Father, bleſſe them in all their proceedings, aſſigne vnto them gratious and good meanes to liue in this world, make them godly members of thy Church, and good ſubiects in the common-wealth: and let mee ſee their integritie ſo to appeare in the light of truth, that I may giue glory and praiſe

vnto thee, that thou hast made mee the father of thine owne children.

And forasmuch (oh gracious God) as I am sundry waies incumbred with the troubles incident vnto marriage, by reason of the sinnes I committed both in the contract, not being so seasoned with thy feare as it ought, as also of the continuall infirmities and corruptions which remaine in me, that I know not to whom to complaine or seeke redresse, I only submit my selfe vnto thee, as vnto the head, whence distilleth, as from a fountaine, all helpe in trouble. I beseech thee therfore (good Father) looke vpon these crosses, and moderate all extremities, which grow any waies by my negligence, by my rashnesse, or by any other fault of mine: and as the causes are many that procure griefe in this estate, so thy meanes are many to cure them. Wherefore (oh Father) open the treasurie of thy loue, and breed an increase of loue betweene mee and her whom thou hast giuen mee to wife, that the mutuall beneuolence betweene vs may so conioyne, as that it may in godly wisdom swallow vp all other inferiour crosses and troubles with patience, and that with a cheerefull acceptance of all things according to thy will, wee may passe our daies in peace, with all things necessarie for this present life.

O Lord increase my faith.

Hope.

Hope. Well, now thou ſeemeſt to haue finiſhed all, nothing remaining but to waite the Lords leaſure with patience, when he wil come and ſend thee thy expected comfort.

Penſiue. Surely ſir, I thanke you, I haue made ſuch a good foundation by your meanes, that I hope that which I ſhall build vpon, the ſame ſhall be to my God acceptable, and to my ſelfe and others comfortable. But if there reſt any neceſſary thing more fit for me to learn, I beſeech you affoord me your aide, and finiſh the matter of my comfort ſo abſolutely, that not onely I, but all ſuch as take the Lord for their God, may profit thereby alſo, to the abſolute finiſhing of a godly courſe, euen in the miſeries of this life.

Hope. I perceiue thou art not glutted with good counſell, but thou canſt digeſt more: and therefore know this, that as there is a time to be caſt down, there may bee a time to bee lifted vp. The miſeries of the godly are not perpetuall, but haue times of comfort euen in this life, as appeareth by the examples of Dauid, Joſeph, Daniel, and infinite others. The Angell of the Lord told Hagar, that the Lord had heard her tribulation. Gen. 16. 11. God was preſent with her when ſhe leaſt thought it: and therefore ſhee rebuketh herſelfe of her blindneſſe, as it were, ſaying: I haue looked after him that ſeeth me. Ver. 13. So that comfort may come vnto thee,

and rich releeke, when thou art not aware, as it did vnto Dauid, whom GOD did not onely deliuer from his trouble and persecutions, but made him presently a king, 2. Sam. 2. 4. And as he brought Ioseph out of prison beyond his expectation, and made him ruler ouer Egypt, Gen. 41. 40. euen so it pleased him to deale in mercy with afflicted Iob, to whom he gaue far greater consolation after his intolerable miseries, then he had before. In like manner may the Lord deale with thee, after thy great calamities, to send thee vnexpected comfort, euen in outward releeke. And forasmuch as I know flesh is dull and vnapt to receiue the true impression of deserued thankes vnto God, rather entertaining (vpon their comfort) dangerous security, not casting the eyes of their mindes towards the giuer of their consolation, but resting forgetfull of his mercies, which is a dangerous thing, I cannot but counsell thee to yeeld due attention vnto the Lords working, and as at all times and for all things thou shouldest bee thankfull, so aboue all, be not vnmindfull to praise him in time of thy prosperitie.

Iob recomforted.

Comfort accompanied with perilous security.

Pens. I heartily thanke you sir, that you omit nothing, neither which concerneth my comfort in my great misery, nor touching my dutie which I do owe towards God, howsoeuer my estate be, whether it bee aduerse, or prosperous

and

and ſucceſſefull: and by Gods gracious kauour I ſhall giue him condigne thanks, as becommeth a receiuer of his bleſſings; yea, I will make his name glorious, and as much as in mee lieth, I will make knowne vnto all, how readie and powerfull he is to helpe the afflicted: that all godly men, touched with croſſes, may by mine example take courage to runne vnto him, and to implore his aid, who neuer deceiueth any. For I know, the godly will (as it were) point their finger at me, and ſay: Lo, yonder poore ſoule called on the Lord in his miſeries, and behold how readily the Lord heard him, and hath deliuered him out of all his troubles. So ſhall mine example encreaſe, and (as it were) beget in men a godly deſire to call on my helping God for their reliefe and defence in dangers. But now I beſeech you, forasmuch as I haue not ſufficiently learned thankefulneſſe, ſet mee downe the manner of a dutifull thankſgiuing for Gods readie helpe in trouble.

Hope. Thou maieſt well learne it of Dauid, the true and abſolute patterne of thankfulneſſe, and eſpecially out of his fortieth Pſalm. But for that thou deſireſt mee to ſet it thee downe, let this be duly obſerued that followeth.

A thankeſgiuing to God for his readie helpe and fatherly deliuery out of the miſerie, and calamities of this life.

O thou Almighty Lord, whoſe dwellings though they be in the high heauens, doeſt vouchſafe to behold the miſerable of the earth, and that in mercy & moſt pure loue: greatly art thou to be praiſed, and I praiſe thee the moſt worthy of all glory, who as thou tookeſt mee out of my mothers wombe, and diddeſt nurſe me with thy ſecret bleſſings hanging on my mothers breaſts, declaring thy ſelfe euen then to bee my God: ſo Lord I do acknowledge that thou haſt continued thy loue towards me to this day, notwithſtanding I like a moſt rude and diſobedient, wilfull and vntamed wretch, began as ſoone as I was of power, to bend the power to things diſpleaſing thee, whereby I drew downe vpon my ſelfe thine indignation, high diſpleaſure, and deſerued correction. Which (louing Father) as I haue long ſuſtained, and borne the burthen of the croſſe which hath ſeemed vnto mee moſt bitter, and all vnſauory in many things, ſo haue I ſought eaſe, releaſe, and recomfort many waies. I turned vnto man, I ſought helpe of fleſh and blood, but loe nothing

thing auailed me, vntill I leauing theſe weake meanes did appeale vnto thee whom I had offended, and acknowledging my ſinnes and manifold tranſgreſſions, which indeede were the ground of my miſeries: I repented me of my remiſſe life, and of the wrong courſe I tooke for my recomfort, which now I ſee can no way be obtained, but that I muſt bee firſt reconciled vnto thee by liuely and vnfained repentance, wherein as ſoone as I ſhewed my ſelfe and became a new man, caſting off the old man with the delights and fallacies thereof, thou like a louing father, didſt not onely preſently accept mee againe into thy fauour, but didſt remit all the punishments due for mine euill life paſt, giuing mee alſo a new ſpirit, euen thy holy ſpirit, whereby I became inabled to ſerue thee, and in my calamities to flie vnto thee in prayer, wherein I haue long time cried and called vnto thee for helps and ſuccour, waiting what iſſue thou wouldeſt giue vnto my petitions. And ſuch is thy moſt abſolute fauour vnto wretched man, yea euen vnto me, that with good ſucceſſe I haue waited on thee, for I acknowledge that thou gaueſt eare vnto mee, and haſt manifeſtly declared to haue heard mee, in that I finde thy moſt ſweet fauours renued towards me daily. Thou haſt drawne mee out of infinite and innumerable dangers: out of the filthie mire, and out of the great and

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mighty warers, and haſt ſet and placed mee now vpon a rocke of many comforts. Where (oh gracious father) thou haſt adminiſtred vnto mee matter of a new ſong, the ſong of praiſe and thanke-giuing. Oh grant that I may zealouſly celebrate the ſame, not with my tongue onely, but with my heart and inward ſoule. And my tongue ſhal publiſh what wonderfull things thou haſt done for mee: yea, farre more wonderfull things then I am able to declare. I will not hide the marueilous works of thy loue, but will continually publiſh how faithfull thou art in the performance of thy promiſes; and that ſaluation, helpe, and releſe is only in and of thee: for (Lord) I was miſerable and deſtitute of all mans helpe, yet diddeſt thou, my louing God, prouide for mee, thou bleſſedſt mine affaires, thou waſt mine helpe and my deliuerer, therefore will I for euer praiſe thee, and depend on thy ſacred ſuccour, and will not diſtruſt thee for euer.

O Lord encreaſe my faith.

Penſiue. I thanke you ſir, I am now furniſhed to giue God praiſe whenſoeuer I ſhall taſte of this ſweete releſe. And I truſt it ſhall appeare that it ſhall not bee the ſound of the letter, but the very inward thanks of my heart, wherewith I ſhall daily publiſh his worthy praiſes.

Hope.

Hope. So indeed it ought to bee, for the tongue it ſelfe both in prayer and praiſe yeeldeth but an vnprofitable ſound, vnleſſe the true conſent of the heart concurre. But ſith we haue gone thus farre, let mee tell thee, that there is yet one thing neceſſary for thee: after all theſe profitable diſcourſes thou muſt participate the ſacrament of the Lords Supper as ſpeedily, and as often as thou maieſt, for the further confirmation of thy aſſurance of Gods ready preſence with thee in the merits of Chriſt thy Sauiour, whereby alſo his death is ſignified and thy reconciliation with God the Father, thine adoption and vnion with Chriſt truly confirmed. Which forasmuch as our diſcourſe hath beene long and tedious, I will omit further to ſpeake of, and referre thee to the good inſtruction of thy paſtour in this caſe, who ought to bee both able and willing to learne thee all the circumſtances neceſſarie to bee knowne and practiſed touching the worthy participation of this Diuine Sacrament. And ſo I will leaue thee to take comfort of the things which thou haſt learned: yet will I not ſo leaue thee, but that I will reſt thy comforter in all thy good endeauours.

Penſiue. Sir, I thinke you, I reckon it my great happineſſe that I met with you in ſo acceptable a time, I will make triall how I can make vſe of my experience, both for mine owne comfort, and

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for the encouragement and conſolation of others that are afflicted, as my ſelfe haue beene, that they put their confidence in God, and not in the weake and vaine helpe of his creaturs.

The Penſiue man experienced by the long counſel of Hope, exhorteth euery man to truſt in his all-ſufficient God, in regard of his readineſſe to helpe: with a diſſwaſion from truſt in humane helpe, conſidering they are ſo fickle, vaine, vnwilling and vnable to helpe in the time of neede.

AFter my long paſſage thorow ſo many diſcourſes tending to comfort in ſundrie afflictions, I haue found that our louing God is preſent with vs when wee thinke him to be furtheſt from vs: hee then doth loue vs dearely, when we thinke he hateth and abhorreth vs deadly: hee doth not forget vs, when we thinke he remembreth vs not. What then ſhould withdraw vs from putting our whole truſt and confidence in the mercy, loue, power, and prouidence of the moſt High, being onely all-ſufficient, able and ready to do whatſoeuer may tend moſt to our comfort? In regard whereof, ſaith Iob, hauing the like experience: Although

though hee giue mee ouer to death, yet will I for euer truſt in him. And ſurely, great infidelitie (I ſee) it is, to ſtagger in any thing that we deſire of God, wee ſhould rather fixe our whole truſt and confidence in his arme, for it is ſtrong to bring all things, yea, the moſt hard and doubtfull, to happie effect. But fleſh & blood often ſteppeth foorth with vaine meanes, ſeeming to encounter the goodneſſe of God, making war (as it were) with our faith, and drawing a dangerous doubt of this ſweet preſence of God, of his care, and readineſſe to helpe vs, leaning vpon and yeelding confidence vnto things which are vaine, weake, friuolous, and as a broken reed, thinking thereby to be defended from dangers, and to bee relieued in afflictions. Through which vaine truſt, men often fall into more miſerable diſtreſſe then before, and incurre daily new occaſions of greater griefes. It behoueth vs therefore to bee duely vigilant and heedfull, that wee tempt not God with putting any vaine truſt or hope in man, as principall worker of our good, although they may be meanes ſtirred vp by that louing God to worke good vnto his children. Truſt not (ſaith Dauid) no not in Princes, nor in the ſons of men: becauſe there is no helpe or health in them. And the Prophet Ieremie ſaith: Curſed is he that putteth his truſt in man. For ſurely wee can doe the Almightie no greater diſhonour, then

Fleſh and blood often enemies to the goodneſſe of God.

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It is dishonour to God to trust in man.

to put confidence in the helpe of his creatures: he is only God, and he is a louing Father. Hee then needed no partner to helpe any of his, and therefore of his loue he saith: Call vpon mee; making no mention of calling on man, saint or Angell. And hereof it is said, that hee is a iealous God, hee will not haue his glorie, his power and prouidence blemished with any other, or strange helpe. What helpe needed hee to saue Daniel from the Lions? The three children in the fire? What helpe craued hee to bring the most huge multitude of Israel out of Egypt? And sith hee of himselfe was as able to performe these mightie things, who will doe him the iniurie as to thinke he cannot performe any thing belonging to the reliefe of man without the aid of man? Let vs therefore trust in this mightie Iehouah, and giue faithfull credit vnto his promises: so shall we be sure that hee will fight for vs, helpe vs and defend vs against all the calamities of this life, as the Prophet Esay saith: If we beleeue his word, wee haue obtained victory already: because (as S. John saith) our faith is the victory that ouercommeth the world. Stephē being armed with this faith in God, without trusting in man, did ouercome the furies of his enemies, in such sort as they could not resist the wisdome and spirit wherwith he spake. Dauid craued not the aide of man, no not of Saul the king, when hee went to encounter

encounter the mightie Goliah, but hee tooke God to be his ſtrength, he ſought no counſell of fleſh and blood, but tooke courage by the former experience hee had of Gods preſence, and of his aide, in killing the Beare & the Lion: and in that truſt ſtrongly repoſed in God, hee went forth and cut off huge Goliahs head. Are not theſe examples ſufficient to worke in vs a truſt alſo in God alone, when we are beſet with dangers, when we are pinched with want, when wee are oppreſſed with enemies, when wee are throwen downe with ſickneſſe, and when afflictions ſeeme to meete together in vs? Oh it is the onely and ready meane to be relieued, to be defended, to be healed, and in all calamities comforted, not relying or repoſing any hope of helpe in humane aide, for that is it that darkneth the abſolute helpe of the higheſt, and cauſeth vs to continue helpeleſſe when wee might bee holpen, poore when we might be releeued, and ſicke when we might be healed, only wee are to vſe them, and accept them as Miniſters appointed of God for our helpe. And ſith that hee that vouchſafeth to be preſent with vs, to come vnto vs, to dwell with vs, is great, mightie, and ſtrong, exceeding all worldly and humane ſtrength, as farre as the light exceedeth darkneſſe, and the truth falſhood: let vs not depend vpon worldly counſell, ſtrength or premiſes, all which are as the winde for lightneſſe and vanitie,

When we are furtheſt from humane ayde, God is neereſt, and when we truſt moſt in man, God is furtheſt off.

nitie, and like the waues of the ſea for fickle inconſtancie. The leſſe therefore that wee eſteeme of them, and the leſſe wee depend vpon them, ſo much the more is the loue, mercy, power, and ſtrength of God in vs, and our ſight the clearer and perfecter, to ſee the great and admirable workes which hee doth for his children by his abſolute power and prouidence. And euen then when we be farthеſt from humane truſt, then doth the Lord diſcouer vnto our weakneſſe the greatneſſe of his moſt mighty power and ſtrength, readie to worke our health, our comfort and ſaluation: and when wee thinke our ſelues moſt ſtrong, moſt ſafe and ſecure, by reaſon of the abundance of earthly meanes, euen then are we moſt weake, in greateſt danger, and our hope moſt of all fruſtrate. For the things of the world, which we hold and account moſt deare, moſt ſweete, moſt likely to helpe, and to ſtead in time of neceſſitie: euen theſe things melt away, they faile, and leaue vs in miſerie, and this is in the iudgement of God, who cannot bee pleaſed that wee ſhould forſake him and flie to theſe vaine helpes, and ſo like miſerable wretches we ſtand helpleſſe both at the hands of God and man. It is a dangerous thing to make a God of the world, as they doe who ſeeke their releeſe and helpe of worldly meanes: which indeed deceiue many by the faire and ſweete ſhew they make to carnall eyes: Under which

which glorious ſhew lurketh a dangerous euill: for thereby is our fraile fleſh fondly ſeduced to hang that hope on the helpeleſſe creature, which ought to be ſetled only on the helpefull Creator. But this is wrought by the ſubtiltie of the father of all ſubtilties and lies, who bringeth men into ſuch a ſnare in afflictions, that they ſo long plunge themſelues therein, that at length they become deſperate of helpe: for this deceiuer ſheweth a thouſand glorious means whereby to relieue and comfort vs, which when they are put in execution, they are like vnto the apples of Aſphaltidis, that grew neere the dead Sea, where Sodom and Gomorrah ſtood, which haue a moſt faire hue, colour moſt delectable, and within nothing but filthy lothſome aſhes: ſo haue theſe golden ſhewes fruitleſſe effects. And yet when wee apprehend them, wee ſet no ſmall ſtore by them, repoſing great hope in them, and euen when we are beguiled with them, we thinke that then wee are ſafe enough, and haue many goodly meanes in ſtore to helpe vs in whatſoeuer need, neuer looking vp vnto God, from whence helpe only commeth. Let vs now learne to caſt away all hope and confidence in the things of this world, and let vs lay aſide all the armor and weapons in which wee haue hoped: for it appeareth plainly, that it ſteads vs nothing at all for our defence, but are lets, whereby we are kept from

The deuill ſheweth many glorious meães to ſeduce men to truſt in man.

from repairing to God when danger appeareth. Let vs put on the armour of Dauid, whoſe weapon was onely his ſure truſt and confidence in God, who thereby continually preſerued him.

A prayer to God, that we may put our confidence in him and not in man.

O My gratious God and louing Father, the fountaine of all helpe, ſuccor, comfort, and conſolation, I haue taſted the ſweetneſſe of thy tender helpe whenſoeuer I haue called on thee. And forasmuch (my gratious God) as the naturall inclination of fleſh and blood is moſt prone to craue the helpe of humane creatures, whereby oftentimes thy deere children are dangerouſly miſcarried into a vaine hope and fleſhly imagination, that viſible meanes are more certaine, becauſe they be before their corporall eyes, then thoſe infallible helps, comforts, and promiſes of thine, which are ſeene onely with the eyes of faith: grant, I humbly beſeech thee, that I may bee carefull to auoide this euill, whereon Satan ſetteth a glorious ſhew to deceiue the people, & by that cautill working of his miniſters, hee with draweth many from their ſincere faith and loyall duty which they owe vnto thy diuine

uine maieſty, in regard thatthou art the onely relicke, comfort, and conſolation, the prop, the ſtay, and ſweet reſt of ſuch as betake them to thy ſacred protection, thou art the hill from whence deſcendeth, and moſt plentifully diſtilleth all bleſſings vpon thy children; the rocke on whom whoſoeuer faithfully fixeth his footing, ſhall neuer faile nor bee forſaken. Moſt wretched then are they that ſhall ſo raſhly runne to the weake ſtrength of man, to the broken reede of Egypt, thence to hope of fauour, to hope of relieke, to hope of comfort, and there to expect happy iſſue in any enterpriſe. It is (deare Father) moſt vaine hope, deceitfull allurings laid before the eyes of the weake, to draw them from thee, the author of almercy, truth, comfort and conſolation. Wherefore (my God) ſith thou art the father of all faithfull, and denieſt them nothing neceſſarie for their outward or inward man, grant that I be not ſo iniurious to thine honour, as to leaue thee, and flie to creatures impotent and vnable to helpe themſelues or others, but that I may onely dedicate all my hope vnto thy prouidence, power, and mercy only, and commend all my troubles, miſeries, calamities, aduerſities, and croſſes whatſoeuer, vnto thee onely to be relieued and comforted. Let mee not ſo much as thinke that the hand of man can hold mee vp in the leaſt danger. And yet (my God) ſith thou worke-

keſt ſomtimes by meanes, though ſomtime without meanes, let me not refuſe the aide of man, whom it may pleaſe thee to raiſe and appoint for my good. And ſith they are not to be conceiued with the carnall eye, who they are, let it pleaſe thee to lighten mine vnderſtanding, and grant that I may receiue all and euery helpe, reliefe and comfort from man, as from thy ſelfe, not attributing any certaine aide to be in fleſh and blood. And ſhape in me (oh Lord) ſuch a ſincere courſe in all my proceedings, that in whatſoeuer trouble I fal, my ſure refuge may be to fall downe before thee, humbly ſubmitting my caſe vnto thee. And Lord frame thou mine heart to diſpoſe of my petitions in all my neceſſities, that I may according to my griefe, through faith aſſure my ſelfe that I ſhall receiue comfort in thy good time, and that I may giue the whole praiſe vnto thee, that I haue beene releeued. Heare this, and grant what I deſire, for thy ſons ſake Chriſt Ieſus.

O Lord increaſe my faith.

Comfortable counſell of the Penſiue man, to all that are diſtreſſed.

HIghly am I now to praiſe the Almighty for his mercy ſo infinite, wherein he hath receiued mee

me into his fauour, which I well perceiue, though not by the outward reliefe, which I finde as yet, but by the preſence of his diuine ſpirit, which inwardly comforteth me.

And as I haue found this ſpeciall grace of his hands by the ſweet counſell of Hope, whom (no doubt) he in his prouidence raiſed to eaſe my griefes, conceiued by my miſeries: ſo now I cannot but impart the profits of his ſacred conſolation to all ſuch as are diſtreſſed, to the end that they ſtand not in any deſpaire of their wiſhed comfort in time conuenient, but rather with mee they may learne to ſay with Dauid, Pſal. 119. 71. It is good for mee that the Lord afflicted me, for that I haue beene therby ſtirred vp from many vanities to ſeeke my true conſolation in him. All croſſes (I ſee) turne to my reformation: and where before, I was apt to controule euery act of the Lord, wherein hee touched mee with aduerſe things, I haue now learned of Dauid, 2. Sam. 16. 10. to ſay vnto my ſelfe, This euill falleth vpon me, for that God hath ſo decreed it. How dare I then ſay, Why doth hee ſo? I haue learned that all things worke together for the beſt, vnto them that loue God, Rom. 8. 28. Which thing was plainely ſeene in Joſeph, whoſe vngodly brethren did ſell him into Egypt, thirſting for his confuſion, who afterward was impriſoned two yeeres in a ſtrange countrie, where hee had no friends: yet

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euen theſe croſſes of his turned to his aduancement, Gen. 37. to chap. 41. And although the iſſue of all croſſes tend not to the felicity of this life, yet is the end of them ſweet: for thereby, if we be faithfull and patient, we ſhall enter into the kingdome of heauen, Mark. 10. 21. Bleſſed is the man that endureth tentation: for when he is tried, he ſhall receiue the crowne of life, which the Lord promiſed to them that loue him. Iam. 1. 12. Affliction then turneth to the aduantage of Gods children, 2. Cor. 4. 8. 9. And therefore doth your louing Father correct all his elect, yet ſo, that he may amend them: hee caſteth them downe, but ſo, as hee may raiſe them to greater dignity: hee killeth them in this life, but ſo, as hee may make them liue eternally. Therefore ſaith Eſay, Let our ſtrength bee in hope and ſilence, whatſoeuer happeneth, and let vs quiet our ſelues, euen as our high Maſter Chriſt did, who when hee was ledde to the ſlaughter, he was as a lambe before the ſheerer: yet was he Lord of all, and diſdained not to traine vs the way to life by his croſſes and vndeſerued death: hee ſendeth vs correction in this world in loue, that we ſhould thereby take occaſion to examine our ſelues; and finding our ſinnes to deſerue death, to iudge our ſelues worthy to die euerlaſtingly: ſo ſhall we eſcape the condemnation of the world, 2. Cor. 11. 32 Let vs therefore looke vnto Jeſus the au-

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thour and finiſher of our faith, who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of GOD, Heb. 12. Let vs conſider this, and by his example endure all croſſes, pouertie, ſickneſſe, hunger, thirſt, nakedneſſe, impriſonment, ſlanders, reproches, buffettings and other calamities, that our heauenly Father will lay vpon vs. And when wee haue ſuſtained all that is poſſible, let vs account that wee are thereby, yet vnworthy of the ioyes and endleſſe glory which he hath purchaſed for vs by his ſufferings, Rom. 8. 18. Of which glorious inheritance, euen our afflictions adminiſtreth vnto vs, and confirmeth in vs the greater hope, Rom. 5. 4. Croſſes keepe vs the right way, when ſuch as haue the world at will, walke aſtray: and therefore ſaith Dauid, Before I was afflicted, I went aſtray, but now I keepe thy word, Pſalm. 119. 67. Ieremie, before the Lord touched him, was like an vntamed Calfe, Such then is the vſe of Gods corrections, that they keepe men in awe that are in the way of life, and reclaime them that wander out of the ſame. And to conclude, let no man thinke to attaine heauen by his tranquillity in this life, by hauing what his heart can deſire heere: let no man thinke that if hee bee heere full of pleaſures, but he ſhall haue a time wherein hee ſhall faſt from them perforce. And let none bee deceiued

Through many tribulations wee muſt enter into Chriſts kingdome, Act. 14. 22. Where and in what caſe then are they that the fulneſſe of worldly pleaſures doe make ſecure? What then auaileth the wealth of this world? What helpeth a wanton and ſecure life? Are they not the baits of hell: and hell the reward of worldly ſecurity, whoſe torments ſhall neuer haue end? The time then is ill beſtowed, which is ſpent in ſinne and delights of the fleſh: for they are but as a ſhadow, they vaniſh quickly, and the paine is for euer. Contrariwiſe, the afflictions of the Godly in this life, how grieuous and ignominious ſoeuer they ſeeme, they are likewiſe ſhort, but the end is ſweet, and their ioyes ſhall be perpetuall, & the God of peace ſhall ſhortly tread Satan vnder their feet, Rom. 16. 20. What conſolation haue the elect of God? How ſweet is their hope of future felicity? Who will diſdaine to beare the burthen of affliction for a moment, to win a crowne of bliſſe for euer? And who will not caſt off all pleaſures, and ſuch like impediments, which hinder the paſſage to that bleſſed eſtate, ſith the vſe of them is ſhort, and rewarded with perpetuall euill? What man quaketh not to think of the paines prouided for the wicked in hell? And who triumpheth not to thinke of the crowne the godly ſhall receiue in the laſt day? The rich man ſung in his ſecure life heere, but Lazarus

rus ſighed: but their ends did deſcipher their eſtates, whether was moſt happy: and when it was too late, the rich man would haue giuen all his worldly preferments and wealth, and haue caſt away all his pleaſures and delights, to haue beene excuſed a moment of time of his great and grieuous torments which hee endured, had he knowne what would haue ſucceeded and haue happened vnto him after this life was ended. And on the contrarie, poore Lazarus would haue endured tenne thouſand calamities more in this life than hee did, and that hee did with moſt meeke perſeuerance, to enioy the glory whereof he was poſſeſſed after he was hence departed, Luk. 16. 22. Therefore, my brethren afflicted, faint not, but ſtand like men, encounter with the croſſes of this life like ſouldiers which expect renowne by victorie, and diſpute not with fleſh & blood, what yee ſhould doe when yee are toſſed with the cruelties of this life, looking into other mens fortunes, diſdayning your owne pouertie in regard of their wealth, and wiſh not in your hearts to change with ſuch as are full of all things: for your heauenly Father hath ſeene it expedient for you, to giue you that portion, bee it neuer ſo ſmall, as a rich bleſſing, the earneſt of an inheritance immortall: though it be true, That the Prophets of God haue marueiled to ſee the wicked flouriſh, and the godly to bee as

men forſaken of the world, Ierem: 12. 1. Euen this hath beene a great tentation to the moſt godly, to ſee the wicked, the enemies of God, in proſperitie, and his deare children in the deepe miſeries of this life, which made godly Dauid to fret, & to ſay, he had cleanſed his heart in vaine, for that he was puniſhed daily, and chaſtened euery morning: and on the contrary, the wicked to flouriſh, to be luſtie and ſtrong, and to come into no miſfortune as other vertuous men doe, Pſal. 37. Let him that would herein be ſatisfied & comforted more at large, reade the ſeuen and thirtieth Pſalme, and Iob 21. 7. 8, 9, to 14. The Prophet Habakuck in this complayned vnto the Lord, ſaying: Why doeſt thou ſhew mee iniquitie, and cauſe mee to behold ſorrow? Habak: 1. 3. Notwithſtanding I crie vnto thee. But in this temptation bee not carried into conceit that the Lord doth ſuffer theſe things to happen at aduenture, for hee inricheth ſome for their greater puniſhment, & afflicteth others, and maketh poore, for their good and greater aduantage. Therefore doth it behoue the afflicted to turne their eyes from ſuch as proſper, and not to admire their felicity, but to betake them to the almighty in humble and hearty prayer. Then ſhall they ſee and truely vnderſtand the end of theſe that ſo flouriſh in this life, how God ſetteth them in ſlipperie places, and vpon a ſudden when they are in moſt iollitie, caſteth them

downe into vtter deſolation. So doe they ſuddenly fall, periſh, and come to a moſt fearefull end: wherefore (I ſay) lift vp your hands that hang downe, and your weake knees, ſtand vp and be ſtrong, eleuate your hearts vnto the heauens, touch the hem of Chriſts garment by faithfull prayer, and he will lift you out of the deepe mire of your aduerſitie, as he did Dauid in his diſtres, who out of the deep called on the name of the Lord, and was deliuered out of all his troubles. What was Dauid now the worſe for all his miſeries? What were the Apoſtles the worſe for their hunger, thirſt, nakednesſe, and perſecutions? What was Lazarus the worſe for his botches, pouerty, and ſickneſſe? Joſeph for his ſlanders and impriſonment? Abel for the crueltie of his brother? Did they not by theſe their croſſes appeare to be more noble, excellent, and more like vnto Chriſt, whoſe croſſe we muſt take vp and follow him, if we will with theſe men partake the crowne of euerlaſting glory with him? Haue we then not cauſe to reioyce and be merry in Chriſt, though wee ſuffer with him. Let not then loſſe or lacke of goods, ſlanders, impriſonment, ſickneſſe, baniſhment, or death it ſelfe, remoue vs from a reſolute relying on Gods almighty prouidence in all our miſeries. If our goods be taken frō vs, let vs ſay with Job, Naked came wee out of our mothers wombe, and naked we ſhall

goe hence, the Lord giueth and taketh away, bleſſed be his name for euer. If we be ſlandered, let vs comfort vs with this, Bleſſed are yee when men ſpeake euill of you for my ſake. If wee be banished, let vs remember, We haue heere no continuing Citie, but ſeeke one to come. If we be ſicke, let vs bee mindfull what the Apoſtle ſaith, though the outward man periſh, yet is our inner man renewed daily. Whoſoeuer doth thus patiently ſubmit himſelfe to beare the croſſe, aſſuredly beleeuing that the Lord will giue him ioy at the laſt (though no comfort appeare long time) hee ſurely, and without all doubt is the very beloued child of God. Oh bleſſed are they that mourne, for they ſhall receiue comfort. And therefore ſaith Jeſus Chriſt, Take my yoke on you, and learne of mee that bee meeke and lowly in heart, and you ſhall finde reſt for your ſoules. Whereby wee may learne, that although we ſuffer and endure all kinde of trouble and torments of the body, as Chriſt himſelfe, and all his Apoſtles, Prophets, and Martyrs haue done before vs; yet haue we aſſurance to haue reſt in our ſoules, wee ſhall haue peace of conſcience, and ioy in the holy Ghoſt, which all the tyrants in the world ſhall neuer be able to take from vs, Ioh. 16.22. This hath been the comfort of the children of God in all their troubles, when they haue had the peace of God in their hearts. Now let vs alwaies reioyce in the Lord, who is

alwaies

alwayes at hand to deliuer his Elect from all ſorrowes, troubles, wrongs, miſeries, and calamities whatſoeuer. And let vs ſtay his leaſure, and waite with patience, till time of our deliuerance come.

A Confeſſion of our ſinnes to God.

O Moſt gracious God and euerliuing Father, who art cleere, and cleane from ſpot and ſinne: I moſt miſerable and wicked wretch doe acknowledge and confeſſe that many and great are my ſinnes, mine offences infinite, and my righteouſneſſe like a moſt filthie and polluted cloth. If I ſhould conceale mine iniquities, they would breake out againſt my will, and that to my greater ſhame: but alas I cannot hide mine vnrighteouſnes from thee: the corruptions of my proceedings heere in this life are manifeſt and filthy before men, much more knowne and odious before thee, who loatheſt whatſoeuer is euill, and ſearcheſt out the ſecrets of all hearts: thou beholdeſt the inward thoughts, and vncouereſt the hidden parts within: and therefore euen againſt my ſelfe I will confeſſe my ſinnes, I will lay open mine iniquities, I will accuſe my ſelfe before thee: I iudge and condemne my ſelfe worthy of death eternall: I deſerue not to bee accepted to come or to preſent my ſelfe be-

fore thy tribunall seate, but to bee reiected, to bee cast off as a filthy wretth, and neuer to be receiued into fauour againe, and to rest as a reprobate and a castaway; who if I should not be reconciled into thy fauour againe in Christ thy Sonne, I should wish the hilles to couer mee, and the mountaines to fall vpon me to hide me from thy Maiesty: and therefore good father I laid down mine offences before thee by an open confession, that my sinnes are so great, so many and greeuous, that when I examine them, they are in number more then the haires of my head, nay then the sand of the sea, which are impossible to bee numbred: I accuse my selfe and hold mee guilty of manifest high treason against thee, and by the testimonie of mine owne conscience I iudge my selfe worthy of thy disfauour: yea Lord, I cannot but vtterly condemne my selfe to bee no more worthie to bee called thy sonne, no more worthie to bee partaker of any of thy blessings, but by the due detert of mine euill and corrupt behauiour to bee cast into vtter darkenesse, where shall bee weeping and gnashing of teeth: and yet Lord, who knoweth, or by examination can finde out his iniquities at the full? who can recite al the transgressions that he hath done? onely thus much I must needs confesse, that I haue sinned against thee, and done euill in thy sight, that thou onely mayest bee approoued iust, and bee ac-

know-

knowledged a moſt righteous God, when thou haſt vtterly condemned mee for my ſinnes: all men, oh Lord, all men are vanitie, there is not one that doth good, no not one: we are all of vs borne in iniquitie, and in ſinne haue our mothers conceiued vs: and wee, miſerable and filthie as wee are, doe daily tranſgreſſe thy will, and doe multiplie our tranſgreſſions continually: and therefore I moſt filthie wretch cannot but againe and againe accuſe, iudge & condemne my ſelfe to haue deſerued thy iuſt diſpleaſure with paines eternall: and yet ſuch is thy fauour, that thou wouldeſt not that we ſhould die in our ſins, but vnfainedly to repent and come vnto thee. Oh good Father, what are wee men, that we ſhould be cleane, and hee that is borne of a woman, that he ſhould be iuſt? we haue al corrupted our waies, and we haue all need of thee, and therefore I come vnto thee: accept me againe into thy fauour that I may ſay, When my ſoule began to faint, thy mercies, oh Lord, did hold me vp.

O Lord encreaſe our faith.

A prayer for Chriſtian families.

Morning Prayer.

OH Almightie God, high and powerfull, faithfull and louing, wee thy poore creatures full of

weakeneſſe and ſinne, become humble petitioners vnto thy maieſtie, in the name of Jeſus Chriſt thy deare ſonne, and our ſauiour and redeemer, that in him, and for his ſake, it may pleaſe thee to reforme our corrupted thoughts and impure affections, wherein wee reſt ſo polluted, as neither our hearts can conceiue, nor our tongues vtter any thing as of ourſelues, which may not bee rewarded rather in thy diſpleaſure with puniſhment, then in thy loue with reliefe. And therefore. deare Father in Jeſus Chriſt, wee come vnto thee, humbly beſeeching thee to frame our hearts aright, and our tongues to ſpeake to thy glory, that as thou deſeruеſt aboue all to be praiſed for our continuall comfort inward and outward for ſoule and body: ſo wee may bee taught both how to ſpeake to thine honour, and how to practiſe to our owne ſaluation, in the merits of thy ſonne in whom we are ſaued, though loſt in Adam. In him wee haue free acceſſe vnto thee in faith, though barred and caſt from thee in Adam: in him wee haue recouered thy loue which wee loſt in Adam: in him we were forechoſen to ſaluation, and therefore in him, and for his ſake forgiue our ſinnes. And as by old Adam ſin grewe in vs, and tooke deepe roote to our confuſion: ſo in him let vs take hold a new to our reſtitution. And as all things were curſed in the firſt, ſo let all things reſt bleſſed and ſanctified vn-

to

to vs in the ſecond. And as in and by the one we were depriued of all conſolation, both of body and ſoule: ſo in the other, let vs enioy againe all things neceſſarie. For alas, moſt gracious father, without him wee are poore within and without, and without him not able to performe the leaſt duty belonging vnto thee, vnto our neighbours or our ſelues: for to thee belongeth all honour, praiſe, and glory, as vnto our creator, ſauiour, and ſanctifier, three in perſon, working our threefold comfort. To our neighbours belongeth our vnfained loue, as vnto our ſelues, and to our ſelues belongeth continuall watchfulneſſe, leſt that we be ouercome with ouermuch ſecuritie, and ſo forget all dutie required at our hands. And for that deare Father we haue herein ſinned more grieuouſly then wee can finde out in our ſelues, pardon vs wholly in him that hath performed all things wholly for vs. And as thou ſeeſt our imperfections great, and all our power meere weakneſſe, ſanctifie henceforth our hearts, ſoules, and bodies, that our thoughts, cogitations, and affections may be al renued, that the old man with his fruits may die in vs, and that the new man may appeare to bee ſhaped in vs, by our renued liues, which may bee teſtified by our godlyneſſe, faith, loue, mercie, patience, meekeneſſe, long ſuffering, watchfulneſſe, knowledge, and ſincere affections, that howſoeuer here-

tofore wee haue beene ſcene either this night or at any time heretofore giuen to vanities, idleneſſe, ſinne, ſecuritie, or any other apparant and reprooueable ſinne, wee may hencefoorth looke vnto our actions, and be approoued not onely before thee, who iudgeſt our inward parts, but before men who ſee onely the outward workes. And forasmuch, good father, as we, while we ſtay heere, muſt be expoſed, when the night is paſſed, to the trauels of the day, and ſith the day bringeth with it many dangers, bee vnto vs this day our keeper, that wee fall not into any danger: our director, that we may walke aright, and our helper, that we want nothing. And bleſſe the endeauors of our minds, the actions of our bodies, and ſanctifie our callings, that as wee rightly and as children reſembling thee our heauenly father in ſincerity, may walke in our vocations, not puffed vp, either for pride, for that wee can doe more or better then other men, or with diſpaire, for that others go before vs in ableneſſe, gaine, or ſkill. But let vs fall downe before thee, not only this morning, but at all times of the day, in hearty prayer, that thou wilt be vnto vs all in all in Chriſt, who hath purchaſed thee againe to vs, and redeemed vs againe vnto thy Maieſty. And therefore, Lord, as we paſſe foorth this morning into the wilderneſſe of this world, among the dangers lurking therein, be vnto vs our guide, and our

ſtrong,

strong refuge, lest Satan that wilie enemie intrap vs to consent to sin, or that any other euill annoy vs being weake, and soone become foiled in the field of our warfare. Blesse vs all (oh Lord) with thy grace, and all the rest of thy children, whom wee beseech thee to make, together with vs, partakers of thy fauors to the comfort of vs all both heere and for euer. Amen.

O Lord encrease our faith.

A Prayer for the Euening.

O High, mighty, and mercifull Father, guide to all that feare thee, helper to al that seeke thee, & comforter of all that serue thee: wee haue no excuse whereby to free vs from condemnation, if thou reward vs according to the sinnes wee haue committed against thee this day, For since the day appeared wherein we began to enter into the exercises of the body, wee haue committed actual euils, the fruits of our corrupt thoughts. And yet wee cannot denie, but we haue receiued many bountiful gifts from thee, and tasted infinitely of thy blessings euery moment, not onely of this present day past, but in euery day of our corrupt liues. We haue beene made by thee, wee haue beene sanctified by thee, wee haue been fed by thee, wee haue beene clothed by thee, and wee are euen now preserued

by

by thee: and it is thou that giueſt vs euen now power to ſpeake: from thee we haue all that is good, and of our ſelues all that is euill. From our ſelues proceed neither good thought, nor good word, nor good worke, and therefore can wee not now behaue our ſelues as we ought towards thee: we cannot honour thee, wee cannot ſerue thee, wee cannot pray vnto thee as obedient children, by reaſon of our corrupt imaginations, which tend to euill euermore. And yet, oh mercifull Father, wee bow our knees vnto thee, which yet is of thee: bow thou alſo our hearts, that we may not onely appeare outwardly to be humble, but inwardly: and let the ſighs and continuall groanes of our hearts teſtifie our obedience, our repentance and humiliation before thee to be in ſpirit and truth, as our outward actions appeare in ſight. And ſith when we haue done all that wee can, we cannot attaine vnto that perfection which we owe in dutie to thee, accept the merites of Jeſus Chriſt our moſt louing redeemer, who as he was moſt willing and obedient, euen vnto the death of the croſſe for vs: ſo Lord, let his merits make vs one againe with thee. And looke not vpon vs but in him, in whom as thou art wel pleaſed, be pleaſed with vs in him. And howſoeuer we may bee reiected, not onely for this daies ſinnes, but for the ſinnes yeſterday, yea, the ſinnes of all the time of our liues, which being

being heaped vpon vs in iudgement, would preſſe vs downe to hell, yet ſith he hath cleared vs from all, forgiue vs all, and ſanctifie vs againe by thy holy ſpirit, which worketh in thine elect by his mercies. And as thy loue hath appeared towardes vs in thy many outward bleſſings, both this day, and all our life, in feeding vs, comforting vs, and defending vs from the ſnares and daungers which lie euery where in our walkings: ſo let thy loue more and more appeare in feeding vs inwardly by grace, that wee may abound in knowledge, in faith, in zeale, and all godlineſſe. And grant that as we haue paſſed this day, and are brought by the courſe of times to the darkeneſſe of the night, ſo when the end of our life ſhall approch by the courſe of our yeers to the darkneſſe of the graue, we may bee but thereby tranſferred from this mortal to immortall life, from this darkeneſſe to euerlaſting light, and from theſe vaine delights, to the heauenly ioyes, purchaſed for vs by Chriſt. And while wee liue heere as Pilgrimes in a ſtrange countrie, farre from that euerlaſting Citie, yeeld vs in thy mercies in Chriſt all inward and outward bleſſings, that to vs there be nothing wanting, neither for our corporall or ſpirituall comfort. Bleſſe the workes of our hands, the thoughts of our hearts. Bleſſe our going forth, and comming in, in our houſes, and in the fieldes: bleſſe our callings,

lings, & sanctifie al our affections. And grant that we may still meditate righteousnesse, and practise it. Giue vs victorie ouer all sinne and wickednesse: teach vs to heare and follow thy commandements. Illuminate vs with heauenly light, and guide vs in thy truth. And as we are now come to the ende of this day, as wee shall come to the end of this life: so conforme our obedience vnto thy will, that this night may be prosperous, and without danger vnto vs. And that wee may therein rest without perill of bodie or soule, as in Christ wee shall rest free after this life, from all perils, dangers, troubles, cares, want, feare, and all euill in the life to come.

O Lord increase our faith.

Conclude both morning and euening Prayer, thus.

AND forasmuch, most mercifull and louing father, as we are of the companie of the Church militant, and are members of thy son together with a multitude vnknowne to vs, dispersed ouer all the earth, who make vp the number of thy children, and who are continually vexed, crossed, and afflicted, not onely generally in regard we are of that Church, but particularly in regard wee are thine. Thy Church

Church which is troubled with warre, ſedition, perſecution, and continuall ſlanders and ſlaughters, and euery particular member thereof is aſſaulted with infinite calamities: aſſiſt vs (deare Father) in our praiers that we may call to minde, and commend vnto thee the dangerous eſtate of thy Church, and euery member thereof, that wee all feeling one anothers wants, may humblie beſeech thee for ſupply, & greene at the greekes of all, that thou mayeſt bee appeaſed with all: and releeue, comfort, defend and teach all, that we reſt not as thine enemies, who ſeeke to trouble the peace of thy Church, but as thy deare children, ſeeking by all meanes to preſerue and encreaſe it. And therfore good Father in Jeſus Chriſt, bleſſe all thy people, ſend downe thine holy Spirit into all our hearts: teach vs all to feare thee, to ſerue thee, and to loue thee, and to embrace one another in brotherly kindneſſe in Jeſus Chriſt: and giue aide, ſuccour and aſſiſtance to all that are in diſtreſſe. And for that thou ſeeſt the dangers of the time, how like thy Church is to fall into the hands of the wicked, take part with it, oh Lord, and in the name of thy deare ſonne defend it, and ſurpreſſe the vaine imaginations of them that riſe vp againſt vs. And in their greateſt pride and pomp confound them, leſt they ſay our hands haue preuailed. And keepe vs all in true obedience to thy Goſpell, and let vs all bring

forth

forth the fruits thereof, as a true teſtimony of our obedience. And forasmuch as we cannot performe as of our ſelues, any thing to anſwere our duties as wee ought, without thou teach vs: Oh teach vs Lord by thy Miniſters, and encreaſe the number of thy ſincere and painefull Preachers, and let them be inſtructed by thee, and we by them from thee, that we all may ſhape our liues according to thy will, Bleſſe (oh Lord) thy Magiſtrates where thy Goſpell is preached: bleſſe our King thy ſeruant Iames, our Queene and Prince, defend them, and teach them, and conforme all their thoughts to thy glory, and their works to the good of thy Church. Direct ſuch as thou haſt placed counſellors vnto our King, giue them wiſedome from aboue, giue them knowledge, giue them vpright hearts, that they may doe all things to the good of thy Church. And ſith nothing can proſper without thou proſper it, proſper all our callings, and bleſſe our hands, and our proceedings againſt the man of ſinne, ſanctifie vs all, and our thoughts, that thou maieſt bee truely honoured, and wee ſtill defended in truth through Chriſt. Our Father which art in heauen, &c.

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A PENSIVE MANS Practise.

THE THIRD PART.

Contayning many godly motiues and prayers for diuers purposes.

Newly enlarged by
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A
PENSIVE MANS
Practise.

A godly Aduertisement.

IT is a common matter, & necessarie for Princes and great Estates, vpon their repaire vnto any house, wherein they purpose to make any small abode, to take order that the same bee cleansed, swept, garnished, perfumed and set in decent and pleasing order, as well for healths sake, as for comlines, pleasure, & delight. But much more it behoueth vs, that haue taken vp our lodgings, & abiding places in these our mortall bodies, to take order with our affections, wils and dispositions, that our conuersations be in such decent, comely, sweet, and comfortable order disposed, that our

How Princes and great men vse to deck their houses, where they purpose to abide.

What order wee must take in our bodily houses.

our soules be not annoyed with the filth and stink of our corruptions, while we abide in the same, but rather that our soules may be delighted with the sweet odours, and sacred perfumes of sanctity and spirituall graces.

We must therefore like vnto good Surueiers and Ouerseers of our owne buildings, carefully endeauour, that all the noisome places within our building bee cleansed, and the contagious sinkes and vnseemely filth and rubbish, which disgrace or annoy the same, bee cast out and swept. And aboue all, we must look into the heart, for there lieth infinite filthinesse: and vnlesse it bee carefully seene vnto, it will hardly bee throughly cleansed, for the heart is the place that is most deceitfull and wicked, yea aboue all the other parts of the bodie, and therefore it is demanded, Who can know it? Insomuch as the Prophet argueth, that the heart is so subtill and deceitfull, that vnles we most narrowly search it, there will lie hidden filthinesse and corruption, when wee thinke it is well swept and garnished. It is a dangerous thing for vs to flatter our selues in our hearts, saying: our hearts are cleane, and we shall haue peace, and yet the filthines of sinne rests in vs, and the roote that bringeth foorth gall and wormewood groweth in our wils and behauiour. But wee must circumcise our hearts, we must cut off all peruerse and corrupt affections, and purge vs of

We must clense the heart aboue all other places.
Ier. 17. 9.
The heart is a subtill, corner.
Deut. 29.
Acts 8. 23.
Deut. 30. 6.

of all iniquity: wherein we muſt craue the aſſiſtance of the ſpirit of God, which will purifie our hearts. And hee that will not thus endeauour to cleanſe this moſt filthie part of his houſe, but reſteth ſtiffenecked, and as it were, of an vncircumciſed heart and eare, not forſaking his old wicked conuerſation, neither will heare when God ſpeakes vnto him: hee doth as it were reſiſt the holy Ghoſt. And his filthineſſe will ſo infect his poore ſoule, euen with the leproſie of iniquitie, that he ſhall neuer be ſuffered to enter into the ſweet habitation of eternall happineſſe. All the filthie deſires and luſts of the fleſh lie hidden in the heart, adulterie, witchcraft, hatred, debate, emulation, wrath, contention, ſedition, hereſies, enuie, murthers, drunkenneſſe, gluttony, and ſuch other filthy annoyances, which vnleſſe they be ſwept out and caſt off, they will infect the whole houſe of our bodies, with ſuch vnſauorie and noyſome pollutions, that our mouthes will bee defiled with curſing, lying, and bitterneſſe, our eies with luſt, our hands with touching vncleane things, our feet ſhall not be able to walke the way of righteouſneſſe, but take the way of ſinne, and all the whole houſe of our earthly tabernacle ſhall be ſo polluted with filthineſſe, that all our progreſſe will bee turned to our diſprofit; and our hearts eaſe to heart ſorrow. Wherefore let vs caſt away all the dregs of the old Adam, which is

Acts 7. 51.

We muſt caſt away the dregs of old Adam & imbrace Chriſt.

vnrighteouſnes, wherein we ſometime walked and let vs decke vs with the works of the new man, which is renewed in knowledge, after the Image of Chriſt, who is the way in whom wee muſt walke, the truth which wee muſt embrace, and the life whereiu wee muſt liue for euermore, which way, as it is pure, cleane, ſweete, and without turning, ſo muſt wee bee pure, cleane, and without ſin, not turning backe vnto iniquitie. And as that truth is vnchangeable, plaine, and without deceite, ſo muſt wee be ſimple, conſtant and faithfull: and as that life is without allblemiſh, euerlaſting, and neuer ending, ſo muſt wee bee quickned, liuing without all blemiſh and ſpot of ſinne, in righteouſneſſe and holineſſe for euer. Therefore let vs conſider, what are the principall & cheife ornaments to beautifie this our manſion houſe, being thus ſwept and cleanſed from the former filthineſſe, that when wee ſhall remoone from this our earthly tabernacle, wee may take that way, depart hence in that truth, and ſo for euer liue in that life, Chriſt Jeſus, who will bring vs to his heauenly habitation, the abſolute end of our Progreſſe, and the full accompliſhment of our heauenly happineſſe.

Wherewith all we muſt adorne the houſes of our ſoules in this life.

Let vs then conſider, that as the filthineſſe which wee haue caſt on, was moſt vgly, filthy and noyſome vnto vs, becauſe they were the works of the fleſh which bring forth death; ſo wee muſt adorne

adorne vs with ſanctitie and holineſſe, the workes of the ſpirit, which will be a moſt comely beautifying of theſe our houſes of clay, and lead vs vnto life. Wee muſt now therefore ſweeten and perfume our hearts, with loue, with ioy, with inward peace, with long-ſuffering, gentlenes, goodnes, faith, meekneſſe, temperance, and all godly conuerſation, caſting away all deſire of vainegloxy, not prouoking one another, nor enuying one another, that being dead to ſin and liuing to God, we may declare the ſame in this our ſtanding houſe, by an innocent & ſanctified life.

The fruits of the ſpirit beautifie our earthly tabernacles.

Hauing thus cleanſed our houſes from filthineſſe and corruptions of the fleſh, and decked the ſame with the ornaments of the ſpirit, it is neceſſarie that we ſhould proceed to the execution of our callings, according to the rule of the diuine word, knowing this, that wee liue not vnto our ſelues, but vnto God: not for our ſelues, but for our brethren: for whoſe ſakes we are bound to trauell in our callings, and to execute our offices and functions as becommeth vs, that our calling in Chriſt may be made ſure, euen in this life.

We liue not to our ſelues, nor for our ſelues.

There are in euery body many members, and euery member hath his ſeuerall place, office, and function. Euery kingdome is a body, wherein there is a gouernour, and people, as ſubiects to be gouerned: wherein alſo are many Magiſtrates, as the principall mem-

Euery body hath many members.

bers of that body: and alſo there are inferiour members, preſerued and defended by the more glorious. Euery family is a body, where is a father, & where commonly are children. Where are maſters, there are ſeruants. All theſe hauing ſeuerall offices and places in this ſtanding houſe of our common-weale, muſt euery one proceede to the performance of his calling, in ſuch ſort as there be not any diſorder, or any complayning in our ſtreets.

We are to thanke God for our head K. Iames.

2. King. 10. 8. 9.

The Q. of Saba to Salomon.

Rot 13. 1. 2.

No Nation hath taſted like bleſſings as England.

Wee are humbly to thanke our God, that hee hath eſtabliſhed our head in ſuch comely ſort, and endued him with all vertues anſwerable vnto his high function, yea wee may ſing vnto our King Iames, the Queene of Sabaes ſong, which ſhee made of the happy gouernment of Salomon, Happy are thy men, may wee ſay, happy are theſe thy ſeruants, which ſtand here before thee, and heare thy wiſedome. Bleſſed be the Lord thy God, which loued thee, to ſet thee in the throne of England, becauſe the Lord loued England for euer, and made thee King, to doe equitie and righteouſneſſe. It is verified in him, That the King by iudgment maintayneth the countrey, Prou. 14. 4 How haue we (the poore members of his body, whereof he is the head) beene maintained, preſerued, conducted, and bleſſed in this ſmall time of his gouernment? No nation hath taſted the like benefit, who in ſtead of war, which was feared, we haue found peace; in ſtead of being deprriued of the

the sweet vse of the Gospell, we enioy it still with such a full measure of iudgement and equitie, mercy and truth, as wee may with Dauid sing, Mercie and truth are met together, and righteousnes and peace haue kissed each other.

O that there were such a resemblance of performance of dutie in euery of the members, as is apparant in the head, that the subiects could answer in like sort for their obedience, as his Maiestie for gouernment: then should wee haue a most comfortable abiding in this our standing house of the flesh: then should all the noysome corruptions of enuie, malice, reuenge, gall, and bitternes of the heart, be turned into loue, meekenesse, mercy, and peace: then should we haue no leading into captiuitie, no imprisonments, no murthers, no strife, no debate, no cause of complaining amongst vs. But we must looke into our duties, and fashion our selues, not according to the former deeds of disobedience, but as becommeth the seruants of God, knowing that we are commanded to obey such as are appointed to rule ouer vs: wee must submit our selues vnto all manner ordinance of man for the Lords sake, whether it be vnto his Maiestie, as vnto our superiour; or gouernors, as vnto them that are sent from him for the punishment of euill doers, but for the praise of them that do well. We are commanded reuerently to vse the Iudges, and not to speake euill of the ruler of the people.

How subiects must fashion themselues in obedience.

Euery ſoule muſt ſubiect it ſelfe to the higher powers, for there is no power but of God, and the powers that are, are ordained of God: whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, they that will not obey & ſubmit themſelues vnto ſuch as are in authoritie, ſhal receiue vnto themſelues iudgment: they ſhall be puniſhed, not onely by the cenſure of the Iudge in this world, but by the iudgement of God.

The diſobedient ſhall bee puniſhed.

This then is not the leaſt thing that wee ſhould haue care of, while we are in this houſe: to caſt out of our hearts all diſobedience, and ſo beautifie the ſame with vnfained loue vnto his Maieſtie, who ſo wiſely ordereth and gouerneth this our ſtanding houſe, and louingly entertaineth euerie member of this body, that hee ſuffereth not the leaſt, the weakeſt, the pooreſt, nor the baſeſt to be diſtreſſed, wronged, or abuſed, but hee extendeth preſent relieſe, comfort, and aſſiſtance in iuſtice and equitie.

What an vnnaturall member is it then, that will raiſe it ſelfe vp, to offend this ſo ſacred a head? Nay, what member is it, vnleſſe hee be ouermuch infected with the poyſon of enuie, that will not ſtriue by all poſſible ſtrength to performe the dutie of a true ſubiect, in whatſoeuer office, calling, or authoritie hee be placed, although very dangerous members haue beene formerly found

found in this body: but they were withered and dried vp with the ſcorching ſunne of vaine-glory, ſo that they in their hearts could bring forth no fruit, but very rottennesſe of heart, wherein lurked nothing but the eating wormes of enuie, the viperous affection of hatred vnto the truth, and conſequently diueliſh deſires to diſturbe, nay, to ſubdue and confound the whole body. But their rottennesſe & filthinesſe haue been happily found out, and they iuſtly condemned.

Withered members of the body of the common-weale.

Let vs therefore that now liue in a time wherein euery man may walke in his duty aright, while it is to day, yea, while we are in this earthly tabernacle, and therein haue the comfortable vſe of the word to teach and direct vs: let vs all endeuour to keepe a direct courſe in euery of our particular callings, that wee may be found liuely and profitable members of the body of our common-weale.

We muſt all well agree in our callings.

And no doubt (which I heartily wiſh in the Lord) but all our gouernours know what belongeth vnto their Chriſtian duties, wherin they ought to conſecrate themſelues wholly, to the benefit, profit, honour, and quiet of this our publike ſtate, wherein they are appointed to gouerne, not ſparing any labour, care, expences, toile of minde or body, to keep their common-weale in all happy felicity. And as in theſe our ſacred Gouernors and Magiſtrates, there ap-

Gouernours muſt endeauour to preſerue the common-wealth.

Neceſſity of obedience laid vpon ſubiects.

peareth a continuall worſking & watchfulneſſe for the maintenance and vpholding of this publike weale: So in vs that are to be gouerned, there is a neceſſitie of reſolute obedience and dutie vnto their authority layd vpon vs. And forasmuch as wee ſee by experience, that the wiſedome, loue and zeale of our gracious Superiour Gouernour, doth in ſome meaſure ſeeme to ſurmount his authority in commanding vs, let our humility, loue, and free obedience toward him and the gouernors vnder him, bee greater then our ciuill ſubiection: And let our hearts in all fulneſſe bee fraught with ſuch dutiful deſire to frame our whole affections to the will of the Magiſtrates, that there may bee no occaſion giuen them to lift vp the ſword of Iuſtice againſt any of vs. For they beare not the ſword for nought: hee that offendeth ſhall bee puniſhed, and euery euill member of this bodie ſhall bee cut off by the ſame.

Euery good member is praiſed, and receiueth reward,

But ſuch as are profitable and helping members, ſhall not only not taſte of puniſhment, but bee praiſed: and euery good endeuor ſhall receiue his reward: yea, and whoſoeuer is greeued amongſt vs, if it bee the foote, then the head it ſelfe, and the moſt eſpeciall member of the body, will haue regard vnto the ſame, and encline helps thereunto, as vnto themſelues.

Who therefore would not endeauour with all force, to anſwer in dutie what is

is offered and adminiſtred vnto vs, from theſe higher powers: for take away obedience, and we cannot but fall into many miſerable calamities. A priuate houſe we ſee is well ordered, when ſeruants yeeld obedience to their maiſters, and childzen humilitie to their parents: but turne it contrarie, and there followeth preſent confuſion: how much more will the calamitie be great, and the miſchiefe intollerable, if there ſhould not bee true loialtie in the ſubiects towards their gouernours, as there is godly carefulneſſe in the gouernours for the preſeruation of the ſubiects.

Obedience the prop of our quiet.

We runne the moſt of vs, and eſpecially which are the inferiour ſort, into a moſt raſh breach of the lawes carefully made by our ſuperiours, and it argueth in vs inconſtancie, and bewraieth in vs that our hearts are not fully cleanſed from groſſe inormities. And therefore if wee hope when wee depart hence, to attaine vnto that ſpirituall home, that ſacred Citie which wee ſeeke, that place of perpetuity and euerlaſting ioy, we muſt enter againe into our hearts, and thruſt out the old groſſe deſires and corrupt affections there lurking, which breake foorth oftentimes to the breach of the lawes of our commonweale, which ſhould be kept by vs inuiolable. But eſpecially we therein violate the lawes of our God, who looketh on vs, who conſidereth our waies, and beholdeth

God ſees our walking.

beholdeth our proceedings, howſoeuer we thinke he ſeeth vs not.

It might bee thought a ſuperfluous thing to ſet downe particularly wherein we offend groſly: but for that it is a thing neceſſary that they ſhould be conſidered and reformed, I will briefly call to minde ſome ſuch as I wiſh eſpecially were redreſſed: among which, as the moſt vgly before God and good men, is Pride, a peeuiſh cuill, and a flattering conceit of our ſelues, that we are that which indeed wee are not, and indeed wee make our ſelues monſters, and are not: for God hauing created vs ſeemely, and the moſt glorious of all other creatures, wee of our ſelues deforme our ſelues, and marre by our miſchiefe what God hath made in his mercy. But the beginning hereof, euen of our pride, is, to fall away from God, and to turne our hearts from our maker. Being fallen from God, we are caſt downe vnto Sathan, and turning our hearts from our maker, we become one in conſent with him that doth miſcarry vs: and yet how go wee hand in hand with this wicked one, by whom wee were deceiued, euen in the humour of pride, in the beginning? and cannot yet take heede of his wiles, whereof the greateſt is this filthy faſhion pride: and the pride of England, is, as it were ſet vpon the higheſt mountaine of the world, ſeene and ſcorned euen of very Infidels of the earth: ſuch as know not

Pride a moſt vgly ſin before God.

The pride of England.

not God, make marueil of our monſtrous attire, which exceedeth not only in coſt and colour, but in waight and faſhion: oh pull it downe, it is not fit for ſuch as are taking their way to the kingdome of Heauen, it agreeth not with the gueſt which lodgeth in vs, the ſpirit of God: it is no fit ornament to decke the houſe of our ſilly ſoules, for it ſtinketh and polluteth all corners of the houſe: oh remoone it, and ſend euery country his faſhion againe: be not beholden to any nation for ſuch trumpery, neither to the garment maker, whoſe ſtudie therein, though it pleaſe the vainglorious for a time, it will bring repentance too late to the worke and to the workeman. It is from the Court come into the Country, a dangerous euill, and hath infected the poore plowman, that an yeares wages ſufficeth not one ſute of attire. If I ſhould tel all, the Carter would ſteppe in with his Courtly gardes, and will defie him that is not of the faſhion: men and women, the rich and the poore, the old and the young, are too far gone in this ſickneſſe, the Lord giue a timely medicine, leſt we periſh therein. We might (were wee mindfull of our dangers) call to minde what diuerſitie of diſeaſes, and ſtrange maladies, haue beene amongſt vs of late, as though the Lord would ſay, as yee change your affection vpon vaine things, & as yee are neuer ſatisfied with variety of faſhions, falling daily from me, ſo will I

Pride polluteth all the corners of our houſe.

The carter and plowman exceedeth in pride.

I make you know by the variety of my puniſhments, that I haue yet in ſtore more ſtrange calamities then yet ye haue felt. And ſhall wee not yet caſt off theſe enormities? Surely it is ſo diſlike that wedding garment, wherewith we muſt enter into our heauenly inheritance, and it is ſo ſtrange vnto the Lord, that hee will not know vs to be his: oh that it were reformed: for euery man and woman wade in exceſſe in this ſinne without reproofe: let it be reformed, leſt God reproue vs.

Should wee let paſſe ſome little recounting of another groſſe euill, whoſe reproofe is deſeruedly ſet downe by the ſacred cenſure of God, and therefore I will ſhew what the Lord himſelfe ſpeaketh againſt it, that I may be irreprouable: The deſire of money is the root of all euill. Oh what a ſhort and ſharpe ſentence is this! If it bee the root of all euill, then hath it, no doubt, many branches of euill, therefore it is very vnfit to reſt in this houſe of our ſoules, for they that haue thus lusted extraordinarily for this worldly mucke, haue erred from the faith, and pearced themſelues ahrough with many ſorrowes. See what a moſt dangerous euill this couetouſneſſe is, it diſquieteth both the body & minde heere. The whole houſe is out of order where this filthineſſe lieth, and therefore aboue all other euils it is to bee reformed, for that it diſtempereth vs here and ſtoppeth the waies that ſhould lead

leade vs to the heauenly Ieruſalem. Wo be vnto you rich ſaith Chriſt, for you haue your conſolation heere. It is a ſinne ſo diſpleaſing vnto the Lord, that he pronounced deſtruction vnto the people of Iſrael, for that from the leaſt vnto the greateſt of them, euery one was giuen vnto couetouſneſſe. Let vs therefore haue a care to reforme this enormitie, and let vs caſt it out of our hearts, for it breedeth many euils: yet this euil aboue all other ſeemeth vnpuniſhable, nay rather commendable, becauſe it ſeemeth good husbandry. But all that are in the right way vnto heauen, will caſt it out of this their ſtanding houſe, as dirt, dung, and vnprofitable ſtuffe, and bee onely carefull and content with competencie, according to their qualities and callings, and not to ſet their minds vpon that which in the end makes them curſed idolaters, and bringeth with it an impoſſibilitie to enter into the kingdome of heauen. It is impoſſible for a Camell to goe through the eye of a needle. As impoſſible it is ſaith Chriſt for a rich man to goe to heauen. Yet will ſome ſay, indeed it is impoſſible with man to bring a camel through the eye of a needle, yet God can doe it: then is it a miracle, and ſurely by conſequence a miracle if a rich man, namely, a couetous man be ſaued.

Couetouſneſſe vnpuniſhable.

This euill of couetouſneſſe draweth vnto it another dangerous euill, flatterie, which is an euill that draweth

Flatterers.

light conceited men into vaine-glorie. But all flatterie is like the kiſſe of an enemie, as was Iudas, and therefore are all flatterers to be reiected, and to bee caſt out of this common ſocietie of the members of this body, and to be cut off as vnprofitable and perilous: yet theſe proſper in the world, and fare far better then ſuch as ſpeake the trueth from their hearts.

Certaine idle perſons, whoſe infections doe annoie a great part of this bodie, are to be cured, or cut off; for they are dangerous members, for whoſe reformation haue beene made many notable prouiſions, by ſundrie ſage and graue acts, and houſes of correction for vagrants, erected in euery ſhire. But it falleth out, that the number of ſuch dangerous weeds rather increaſe then diminiſh, to the great detriment of our common weale: wherein I ſuppoſe the negligence of inferiour officers, is a great occaſion of their increaſe.

I haue trauelled in many ſhires, and it appeareth that there is little or no execution of theſe good lawes, greatly to bee lamented, not onely in regard of the common quiet, which by them is like to be diſturbed, but alſo in regard of the perſons themſelues, who endanger their owne eſtates by their vngodly looſeneſſe & lewdneſſe of life. The common-weale alſo looſing their labour and trauell, which might in ſome meaſure

sure stead their children, if with a sound & godly disposition, they would frame their limbes to labor, yet eate they that which is gotten by the sweate of other men. The number of these persons is great, the persons themselues for the most part able of body, hardy, stout-harted, & fit to be imployed in strong affaires, a number of them yet counterfeiting impotencie, & deforming themselues with rotten rags, passing throgh the countrey halting in the day time, and oftentimes annoy the good members of this publike weale in the night. These passe and repasse by such as haue authoritie to examine, to commit, to punish, and reforme their disorder, and yet few or none set hand to redresse it. If the Citie of London bee viewed; the streetes within it, and the suburbes and fieldes neere it, will yeeld of young and old, men and women, able of body to serue masters, and to labour for their liuing, a great number of vagabonds. And which is most lamentable, the young and tender girles and laddes of all ages, lie vnder stalles in the streetes by great companies, vnder hedges in the fields, and no man taketh them vp to bring them to some facultie to get their liuing, as is commanded, but suffer them to wallow still in idleneſſe, vntill they bee past to be reclaimed, falling into breach of the lawes, & so are eaten vp with vntimely death, who if they had beene carefully

prouided for, they might haue proued good members of the weale publike. It is no new thing, and would God it might be now at the laſt cut off, or in ſome meaſure reformed. The roote being cut in ſunder, the branches would wither, for there are diuers occaſions giuen and tolerated, whereby they thus grow into theſe idle and vagrant courſes: it ſeemeth lawfull, for it is tolerable, that euery man at his pleaſure may leaue his trauell, and go to the play-houſe, bowling allies, beare-gardens, ale-houſes, tauernes, and gaming, where they looſe their time, conſume their thrift, and offend the lawes of God and his Maieſtie. And the ſabbaoth day which ſhould bee ſanctified with prayer, and hearing of the Word, is prophaned with theſe accuſtomed euils. And out of theſe quills of idleneſſe and loitering, ſpring many noyſome things, that blemiſh our body heere, as filthineſſe of the fleſh, drunkenneſſe, gluttonie, ſwearing and blaſphemie, forgetfulneſſe of God, and contempt of Magiſtrates, wherewith our abode heere being groſſly defiled, ſuch will bee our vnſauorie dwelling, that our ſpirituall gueſt the holy Ghoſt, will refuſe to abide with vs.

Therefore, O yee men of God, whom the ſpirit of God directeth, flie theſe things, and follow after righteouſneſſe, godlineſſe, faith, patience,

tience, and meekeneſſe, fight the good fight of faith, lay hold of eternall life, whereunto yee are called, and haue profeſſed a good profeſſion before many witneſſes. Keepe on the courſe yee haue begun without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt, who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man ſaw, neither can ſee. Vnto whom be honour and power euerlaſting, Amen.

LEVIT. 18. 3. 4. 5.

After the doings of the Land of Egypt wherein yee dwelt ſhal. yee not doe. And after the maner of the Land of Canaan whither I will bring you, ſhall ye not doe, neither walke in their ordinances. But doe after my iudgements, and keepe mine ordinances to walke therein, I am the Lord your God.

A Motiue to thankefulneſſe to God, for giuing vs King IAMES, to pray for his proſperity.

I Do perſwade my ſelfe there needeth no motiue vnto ſuch as feare the liuing God, to bee thankfull vnto him for

for giuing vs this admirable blessing K. Iames, in whom howsoeuer our peace and the free vse of the Gospell is confirmed vntovs and allowed vs, we cannot but acknowledge that it was feared of good men, and wished of the wicked that it might haue fallen out otherwise then God in mercy hath afforded it. When wee saw the Sunne to shine, and wee were refreshed with the reflection thereof, wee feared a storme: but when we saw the Sunne altogether eclipsed, whē it was taken cleer out of our sight, could wee thinke so faire a day would haue followed so gloomy and blacke a morning? few did thinke it, though all good men did wish it. But loe, the eclipsed is cleered, and the light againe appeareth, as when the Sunne ariseth in his strength, he sheweth in our Horizon comfortably, and all godly hearts are refreshed with the sweet beames of his sacred light. And sith that came to passe which was meritable, lamented of such as loue the light, in respect them were that wished direfull darknesse to couer our hemisphere, what could befall vs in this death in a time so dangerous, more acceptable and more ioyfull then the Diadem to King Iames. and his Princely presence to vs? Surely if we should not imbrace so high a blessing at the hands of the great King, which wee now enioy with thankefulnesse to God, and with loue vnfained to his Maiestie, I cannot but perswade

ſwade mee, the diuine power would turne all our comforts into calamities, our religion into idolatrie, and our peace into warre. All muſt acknowledge that it is the hand of Iehouah that hath brought this great thing to paſſe farre beyond the opinions, but not beyond the deſires of ſuch as feare God, and beare true loue vnto their country. And all the world may know that hee whith is called Iehouah is alone euen the moſt high in all the earth: and the bringing his Maieſtie to vs is his worke, and to bring it to paſſe in peace, is marueilous in humane eyes. And therefore it is not anſwerable to our true dutie to the King of Kings, to attribute this ſweet ſucceſſe of a matter of ſuch moment vnto humane wiſdome, or to politicke counſell, which yet hee bleſſeth for his childrens ſakes, euen for our ſakes moſt vnworthy. Let God therefore haue the praiſe. Let King Iames be euer bleſſed in the dignitie, for wee are happy in him euen of Gods free grace, who by Dauid ſaith, When I haue a conuenient time I will iudge righteouſly. And what more acceptable time could the Lord haue choſen for vs then now? then now, when ſo mightie a body was diſtracted, the head cut off, and the members diuided, in ſomuch as the foote had no aſſurance of the aide of the hand, the hand doubtfull of the foote, and euery member diſtruſting each other. Oh fearefull gueſt

Pſ. 83. 28.

Pſ. 75. 2.

of

of danger, likely to haue made a gre
flood of euils, for euen the great Pri
ces of the earth, gazed and gaue ay
at our present perill, expecting so
wonderfull issue of such a feareful
change. But the Lord looked dow
Ps. 44. 7. from heauen, and tooke vs out of the
great waters, and from the hand
Ps. 147. 7. strangers. Shall wee not therefo
praise the Lord? Oh praise the Lord,
is great, and great is his power, ye
his wisdome is infinite. What woul
we haue said? What should wee hau
thought? How would wee haue loo
ked, if in stead of this our most lawfull
liege Lord, there had come a vsurper:
in stead of this religious Prince, there
had come an idolater? if in stead o
peace which he brought, we had war;
what should the poore, humble, meek
and innocent, vnwarlike children o
God doe in this heauy case? An vsur
per they could not obey, to an idolate
they could not submit, in warre they
could not delight. And therefore needs
must they haue yeelded their necks to
the yoke, and their bodies to the stake,
or their throats to the bloody men.
But thanks be to God it fareth farre
otherwise; for God gaue our King his
owne right, being heire thereunto, and
gaue him vnto vs, with many admi
rable blessings. Insomuch as we may
Ps. 3. 8. say with Dauid: Saluation belongeth
vnto the Lord, and thy blessing is vpon
the people. And we may well acknow-
ledge

ledge our selues blessed of God, to be in such a case: And blessed be the Lord our God, which so loued our King (as the Queene of Sheba said to Salomon) as to set him on the Throne of England, because the Lord loued England for euer, and made him King to doe equitie and righteousnesse. Oh let vs therefore consider this. And let vs goe on in the strength of the Lord, and make daily mention of his praise: yea of his onely, for surely as in great loue he hath done this for vs, so he expecteth thankfulnesse at our hands: And where is our thankfulnesse, which is most expressed by forsaking sinne, and cleauing vnto righteousnesse? In many things there is a vniuersal vnthankfulnesse discouered amongst vs, as S. James saith, in many things we sinne all: then all had need to looke into their hearts, and whatsoeuer leuen of weakenesse be found therein, (as in all fleshy it is and will be found) let vs indeuor to become strong in the qualities of loue, and obedience to God and our King: and let vs testifie our holy and louing affections, by often calling to minde this high benefit, and by continuall practise of prayer in a true zeale, giue thankes to God for him in heart, whom we seeme to commend with outwards lippes, and to imbrace with our outward deuises. Wee are bound by a holy law to pray for the King, yea, were he a tyrant: and for Magistrates, were they

1. Kin. 10. 9.

Ps. 71. 16.

they neuer ſo cruell. And ſhall wee not much more pray for our King whom wee ſee with our eyes to bring foorth godly fruits of gouernment, whom we hold in our hearts to bee the very true inſtrument of Gods ſacred loue towards vs, by whom the Lord worketh peace in our lands, truth amongſt vs and plenty for vs? Which bleſſings if wee neglect, wee muſt feare a change: for God in his wiſdome tryeth whether this token of his loue will moue vs to thankefulneſſe: if not, he can call for new euills, and they will come ſpeedily vpon vs when we are moſt ſecure. It is a bleſſing farre more precious than the wiſeſt man can conceiue, euen that the King of Kings hath done, in giuing his Maieſtie a Prince of ſuch hope, as (if liuely tokens may preſage future high vertues) is like to proue the perfect image of his peereleſſe Father. The bleſſing of the Lord be vpon the King, and vpon the Kings ſonne. And all that feare God, will ſay, Amen.

A thankeſgiuing and prayer to God for the proſperitie of our King.

O Thy high, mighty, and mercifull God, the founder and ſupplanter of Kings and Kingdomes, wee that haue receiued thy bleſſing of long peace, and freedome of the Goſpell in

in the time of Elizabeth thy handmaide our late Queene, who being the instrument of our comfort in thee in her daies, whom thou hast taken away in peace, and continued thy peace by thy seruant Iames, whom thou hast in like mercy raised for thine owne glorie and for our comfort: wee render vnto thee all thankes and praise for him, whom thou hast not onely made our King, but hast qualified his Princely heart with heauenly gifts: thou hast not onely made him king ouer thy people as thou madest Saul, but thou hast endued him with wisdome and peace like Salomon, and with equity, mercy, righteousnesse, like Dauid: wherein thou hast shewed thy vnspeakeable loue euen to vs, a people as it were shut vp on all sides, with feare of future calamities, threatned abroad, indangered at home, and many wayes deseruing thy iudgements to light vpon vs, for our sinnes and securitie: yet thou like a Father that hast no delire to punish according to our faults, hast put a new song into our mouthes, euen the song of deliuerance out of many dangers, by granting vs this blessing, a King fearing thee, the King of Kings, for in fearing thee, hee shal serue thee, in seruing thee, hee shall please thee, in pleasing thee, hee shall worke righteousnesse before thy people, hee shall reioyce to goe before vs thy people into thy holy temple.

Oh blesse his royall heart with heauenly

uenly vnderſtanding conforme his affections to loue thee, prepare his will to doe good vnto Sion, and ſtrengthen his hand to the building vp of Ieruſalem. And let the tokens which we haue ſeene of his moſt gracious and bleſſed inclination, bring forth daily more and more fruits of an holy conuerſation before vs, that his godly example may ſtir vs vp to an holy imitation of his ſacred vertues, that both hee our King, and we his people, being knit together in a holy Vnion, may conioyne in one heart, and one conſent of doing the things that may beſt pleaſe thee.

And although by reaſon of our ſundrie and manifold tranſgreſſions againſt thee, we deſerue not ſo high and rich a treaſure as a King, to gouerne vs with mercy and iuſtice, but rather one that would vſe malice and ſeuerity, yet continue thy louing hand ouer him, keep him as the apple of thine eie, defend him with the ſhield of thy prouidence, let none bee able to touch the hemme of his garment, or a haire of his head but in loue. Daunt the hearts of all that wiſh his hurt, diſcouer the practiſes of the wicked that wait opportunity to touch him in euill, that their deuiſes become fooliſh, and let their armes wither, and their power be as a reede in the fire. Beare him in thine armes, couer him with thy wings, and beat them downe that riſe vp againſt him round about, as thou haſt formerly

ly done, when he was deadly beſet with blood-thirſty men, the experience whereof imboldeneth him to truſt onely in thee, and maketh vs to thinke that thou haſt preſerued him for the aduancement of thy glorie amongſt vs.

And therefore Lord let all his foes be beaten downe on all ſides, and let none of them bee able to ſtand in his preſence. Giue him peace abroad, and loue of his ſubiects at home. Beautifie his crowne with the moſt glorious ornaments of godlineſſe, like Dauid, of wiſdome like Salomon, of faith like Abraham, of power like Joſuah, of zeale like Joſiah and Hezekiah, that hee may continue for a ſpectacle of ſincerity many yeeres, and that his ſeed ſeeing the integritie of their godly Father, may neuer decline from his waies, that wee thy people may euermore celebrate thine euerlaſting praiſes for him. Hearken (oh God) from heauen, and heare him when he calleth vpon thee, & heare vs when wee call vnto thee for him. Thou art his ſtrength, thou art the author of his and our perpetuall ſafety. Giue him thy iudgements of Lord, and thy righteouſneſſe vnto his counſellors, that they may iudge thy people with iuſtice and thy folke with equity: let the mountaines bring peace, and the little hils righteouſneſſe vnto thy people: let there bee no decay, no leading into captiuity, nor no cauſe of lamentation in his dominions. But let thy truth pre-

uaile, let thy peace continue, let th
woꝛd bꝛeake foꝛth, and the gloꝛiou
beames thereof ſhine to the baniſhmen
of the obſtinate and ſtiffenecked igno
rance of ſuch as delight in erroꝛ. Exal
thine annoynted, let thy right hand a
ſiſt him, and thy arme hold him vp, tha
no enemie pꝛeuaile againſt him, ſo ſha
he ſing foꝛth thy pꝛaiſe, and we thy peo
ple euermoꝛe giue thanks to thee.
Bee glad yee righteous and reioyce i
the Lord, and be ioyfull all ye tha
be vpright in heart. Pſal. 32.11.

A motion to Prayer, that God by his holy Spirit will teach vs how to pray.

LEt vs conſider how willing an
ready our good God is to hearke
vnto the deſires of all ſuch as hun
ger & thirſt foꝛ the riches of his grac
wtthout which ſuch is our pouertie
that wee know not what to aſke as we
ought: But the ſpirit helpeth our infir
mities, and maketh requeſt foꝛ vs wit
ſighes, which cannot be expꝛeſſed. An
although that fleſh and blood be ſo co
rupt, that it alwaies groueleth on th
puddle of woꝛldly cares, and the beſt
part, namely the inner man, in th
meane time is foꝛgotten, and ſtande

God is willing and ready to giue his ſpirit to them that pray for it.

Wee know not what to aske without the ſpirit Rom. 8.26, 27. Fleſh and blood ignorant of things neceſſarie to be prayed for.

endangere

indangered to fall into many euills, yet hauing the earneſt of the ſpirit we may boldly come vnto our God, who hath promiſed to ſend the ſame: if wee aſke it at his hands, he will giue it in ſuch abundance and full meaſure, that by the virtue thereof wee ſhall bee able to pray according to the will of God. This is the Comforter which Chriſt promiſed to ſend vnto vs, euen the Holy Ghoſt, which ſhould teach vs al things: and without it we know nothing. And alas what were it for vs to fall downe before God in moſt reuerent outward manner, powring forth a huge heape of words from the lippes, not hauing this inward direction? Surely it were but to ſpend time to no purpoſe: It is the Spirit that cryeth in our hearts, Abba Father. The ſpirit of man knoweth onely the things that are of men: but the ſpirit of God knoweth and deſireth the things that are of God. And the naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him. But he that hath the ſpirit of God, he diſcerneth all things. Let vs therfore pray in the Holy Ghoſt, let vs pray alwaies with all manner prayer and ſupplications in the ſpirit.

2. Cor. 1. 22. & 5. 5.
Rom. 8. 27.
The ſpirit of God the promiſed Comforter.
Ioh. 14. 16.
Words without the ſpirit of God are vaine.
The effect of the ſpirit.
The ſpirit of man vnderſtandeth onely outward things.
1. Cor. 2. 11. verſ. 4. 15.
The ſpirit of God diſcerneth all things.
Iud. 12.
Eph. 6. 18.

And let vs pray continually for the aide of this ſacred guide, the holy Spirit of God, which will both moeue vs vnto, and direct vs in all things that are requiſite to the due performance of this godly exercile.

The Prayer for the aide of Gods ſpirit.

FOrasmuch (deare Father) as euery man liuing is of himſelfe before thee as a beaſt, neither knowing thee, nor the things concerning their owne duties vnto thee: I, as one of the moſt peruerſe, filthy and corrupt, doe here humble my ſelfe before thee, begging at thy hands that which thou haſt promiſed to giue vnto as many as aſke it of thee, thine holy ſpirit, that ſacred Comforter, which reuealeth thee and thy will to the ſimple and ignorant, which alſo ſtirreth vp the mindes and inward affections of thy children to call vpon thee, it prepareth the hearts, and openeth the mouthes of thy children to celebrate thy name. Beſtow it therefore, good Father, beſtow it vpon mee thy poore creature, and vpon all thy children. And grant that although all of vs are of corrupt affections, and of polluted lippes, yet wee may be ſprinkled with that heauenly Hyſope, that we thereby may haue our hearts cleanſed from the corrupt affections of the world, and the eyes of our vnderſtanding opened, that we may ſee the good things that wee would aſke, that our feete which are fettered with the cares of vaine things, may be ſet at libertie, that we may walke the right way vnto the

the kingdom of heauen, that the hands of our ſoules may apprehend and take hold of the riches and righteouſneſſe of thy Sonne Chriſt Jeſus: And that by the aide of the ſame ſpirit, we may caſt off all impediments, lets and incumbrances that detaine vs from comming vnto thee. Sanctifie mee within and without, waſh me and I ſhall be whiter than ſnow. Let thy truth and thy ſpirit meet together in my ſoule, that my prayer may enter into thy preſence, and that thine eares may encline vnto my humble petitions: ſo ſhall I declare thy louing kindneſſe in the morning, and thy truth in the night.

Thou knoweſt whereof we be made, thou forgetteſt not that wee are but duſt, an vnprofitable people: not fit, apt, or able of our ſelues to pray vnto thee, or praiſe thy name.

Wherefore good Father, enlighten vs, and teach our heart rightly to conceiue, and our tongues freely to ſpeake what may be to thy glory and our comfort: allure vs to ſeeke thee, and grant that our hearts may reioyce in thee, and that wee may liue and die in thee. Amen.

Let vs now ſeeke the Lord, let vs ſeeke his ſtrength: yea, let vs ſeeke his face continually. Pſal. 105. 4.

O Lord increaſe our faith.

A motion to a prayer for the forgiuenes of our ſins.

HAuing thus caſt our ſelues downe before our God in true humilitie, wherein we haue acknowledged that wee are ſo polluted with ſinnes, and ſo tyed with the chains of death, that there is no euaſion or meane in our ſelues, or by our ſelues to eſcape the ſnares of Sathan, that lurketh like a roaring lyon, ſeeking whom he may deuoure: Wee muſt now endeuour to finde out the meane, how to bee made at one with, and be reconciled to our God againe. Wherein thus much wee are firſt to conſider, that as by Adam all men haue ſinned, and haue deſerued death by ſinne: euen ſo by Chriſt we are cleanſed from ſinne, and ſtand againe in the fauour of God the Father by faith in him: Whom alſo we haue to bee an Aduocate to God our heauenly Father, and he it is that obtaineth pardon for all our ſins. It is the paſſion and moſt innocent death of Jeſus Chriſt the immaculate Lambe, which is a ſufficient reconciliation for our offences. And therefore hee ſaith, If any man ſinne, he hath an Aduocate with the Father, euen Jeſus Chriſt the righteous: That is, if any man acknowledge his offences truely before God, and that hee is ſinneſull, impure, and

We muſt ſeeke how to be reconciled to God.

Chriſt reconcileth vs to God our offended heauenly Father.

and corrupt, and doth faithfully ſubmit himſelfe vnto the fauour of God in Chriſt, without ſtanding to iuſtifie himſelfe righteous;

Such a one hath the benefite of Chriſts death, and ſuch a one ſhall bee partaker of the deſerts of Chriſt, wherin hee ſhall obtaine pardon for all his ſinnes. But hee that will not thus throw himſelfe downe before the Lord, and crie out againſt his owne vnworthineſſe, and ſay that he is a ſinner, and vnable of himſelfe to obtaine remiſſion of ſinnes, there is no place of mercy for ſuch a one: For Chriſt came to call, not the righteous, ſuch as were in their owne conceit, holy, pure, iuſt, and without ſinne, but ſinners (ſuch as did ſo confeſſe and acknowledge themſelues) to repentance. Such ſinners as are ſorrie for their ſinnes, and repent them of their euils: ſuch Chriſt himſelfe calleth, ſaying, Come vnto me all yee that labour and are heauy laden, and I will eaſe you. Our God is patient, and would haue no man periſh, but would that all men ſhould come to repentance. And therefore hee ſent his ſonne Jeſus Chriſt, to giue himſelfe a ranſome for all that repent and truely beleeue in him.

Who hath the benefit of Chriſts death.

Mat. 19. 13. 2. Tim. 1. 5.

Whom Chriſt came to call.

2. Pet. 3. 9. Mat. 2. 28.

Wee were in bondage and captiuitie, and hee moſt frankely tooke vpon him to ranſome vs with a great price, euen his blood, which blood hee ſhed for many for the remiſſion of ſinnes: not for

Chriſt is our ranſome.

Mat. 26. 28.

all, but for ſuch as truely repent and amend their liues: for they that runne on ſtill in their ſinnes, howſoeuer they flatter themſelues, they are left vnto themſelues, and themercies of Chriſt worke not for them: his death to them is none aduantage. And wee therefore muſt take heede, leaſt that wee deceiue our ſelues with this, that hee is the Lambe of God that taketh away the ſinnes of the world: and that thereby euery man in the world is ſo included, and euery mans ſinnes by him ſo taken away without repentance, that we haue ſcope to ſinne, becauſe hee taketh it away. But wee muſt take hold of his merits by faith, which faith will worke in vs a deteſtation of ſinne, and a deſire to reforme euill in our ſelues, and to bee reconciled vnto God in amendment of life. For it appeareth that the whole world was polluted and defiled with ſinne, and that the whole world needed a meane to bee cured of that great miſerie, and to that end came Chriſt, euen to ſaue all that repent, and beleeue the Goſpell: to ſuch is the glad tidings of ſaluation ſent, as well vnto the Gentile as to the Iew, to the bond, as to the free, to all people and nations, of the world: Wherein appeared the vnſpeakable loue of God, not that wee loued him firſt, but that hee loued vs, and ſent his Sonne to bee a reconciliation for our ſinnes: it was hee that bare our ſins in his body on the tree, that wee being

They that run on ſtill in ſin, haue no profit of the merits of Chriſt. Ioh. 1, 19.

The effects of faith.

The whole word was dead in ſin,

All are called to ſaluation.

1. Ioh. 3. 10.

ing dead to ſinne, ſhould liue in righ- 1.Pet. 2. 24.
teouſneſſe, by whoſe ſtripes wee are healed.

Being then healed of this deadly euill, euen of death it ſelfe, let vs ſpeedily returne vnto our good in hearty repentance, caſting aſide and giuing ouer all the deceitfull workes of darkneſſe: and let vs pray that hee will vouchſafe vs forgiueneſſe of our ſinnes, wherein of long time wee haue liued: Let vs be earneſtly ſorry that wee haue ſpent the time paſt of our liues after the luſts of the Gentiles, licentiouſly and wickedly, in wantonneſſe, in luſts, in drunkenneſſe, gluttonie, couetouſneſſe, and in abhominable Idolatry. To day if wee will heare his voice, let vs not harden our hearts: but hauing laid open our weakneſſe & infirmities, with an ardent deſire to reforme our liues: let vs boldly approch vnto our mercifull God, who ſeeing vs a farre off, namely, vnfainedly purpoſing to amend our liues, hee will come with his ſpirit and meete vs, and will embrace vs with the armes of his loue, and will put on vs the robes of his owne righteouſneſſe. Lo, his mercy is from generation to generation, to them that feare him. And therefore let vs feare no more, for wee are freely iuſtified by grace, through the redemption that is in Chriſt Jeſus, whom GOD hath ſet forth to bee a reconciliation through faith in his blood, to declare

How we muſt repent

God is ready to receiue vs, if we vnfainedly repent. Luk. 15. 20. Ro: 3. 24. 25. Luk. 1. 50.

his righteouſneſſe by the forgiuenes of our ſinnes that are paſſed.

O let vs not therefore deſpiſe the riches of his bountifulneſſe and patience, and long-ſuffering, knowing that the bountifulnes of God leadeth vs to repentance. Let vs fall downe before him therefore, and hee will heaue vs vp, let vs cry out, and he will heare vs, let vs flie vnto him, and he will come & meete vs, and embrace vs. If our ſinnes were as red as ſcarlet, hee will make them as white as ſnow, Therefore will euery man that is godly make his prayer vnto him, in a time when hee may bee found. The Lord redeemeth the ſoules of his ſeruants, and none that truſteth in him ſhall periſh. I ſhould haue fainted, but that I beleeued to ſee the goodneſſe of the Lord in the land of the liuing, Pſal. 27. 13.

Rom. 2. 4. Gods readineſſe to receiue vs.

Pſal. 32. 6.

Pſal. 34. 22.

A confeſſion of ſinnes with a prayer for forgiueneſſe, and for faith and zeale to pray.

O Thy mighty and moſt wiſe God, louing and moſt mercifull Father, who of thine infinite power haſt created mee, of thine ineſtimable loue haſt redeemed mee, and of thine incomprehenſible prouidence, haſt hitherunto preſerued mee, and haſt brought mee vp like a moſt carefull father, euen ſince the time I was a very little lumpe of

of corrupt fleſh, and haſt nouriſhed mee, and trained mee vp vnder thine owne protection, garded me with thy hand, and defended mee as vnder thy wings: and aboue all thou haſt taught mee in great meaſure to know thee, Thou haſt ſowne in my ſoule the ſeedes of true knowledge, and haſt often watred the ſame by thy word, and fructified it by thy grace: Yet haue my corruptions (deare Father) letted and hindred the growth of it, and hath not ſuffered the increaſe of ſpirituall things ſo to appeare in my life, as may make thine elect to glorifie thee my heauenly Father for mee. But contrariwiſe haue ſo preuayled in ſeducing mee, as the godly may well ſay, they are aſhamed of mee: And the wicked to ſay, There is no feare of God before mine eyes: Such and ſo groſſe and euill hath beene my outward behauiour.

Now then (deare Father) is it in mine owne eyes, when I looke carefully into my owne corrupted imaginations, which although they haue not alwaies broken out into the view of mortall men, yet are they ſeene of mee, and I (Lord) doe finde them to appeare fearefull before the eyes of my guilty conſcience. But when I conſider thy wiſedome and thy knowledge, & thy iudgements, how thou ſeeſt and findeſt out and puniſheſt the leaſt of our ſinnes, and our moſt hidden faults, oh what a terrour ariſeth, as out of a bottomleſſe

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pit of deſpaire: What ſhall become of mee as of mine owne deſeruing? Then I am forced to denie mine owne worthineſſe, and crie vnto thee, Lord be mercifull vnto me a ſinner.

And conſidering that I cannot ſee, nor remember all my faults, I flie vnto thee, and pray thee, not to remember my ſecret ſinnes, the ſinnes of my youth, done partly in ignorance, partly by negligence: And the offences of my riper yeeres, committed (I muſt needes ſay) either willingly or wittingly: Oh, who can anſwer for his ſinnes? who can put away his offences? who can couer his faults? Nay who can make recompence or ſatisfaction vnto thee for the wickedneſſe that hee hath done againſt thee? And who can ſay his heart is cleere? Can the eyes ſay they neuer beheld vanitie with delight: can the tongue ſay it neuer ſpake idlely? nay, prophanely, nay in maner blaſphemouſly? can the feete ſay they neuer ran after vnſeemely things? what part of the body, is cleere from ſinne? for my part holy Father, I doe confeſſe againſt my ſelfe, that I haue ſinned in all parts, I cannot but bee mine owne accuſer, I cannot but arraigne my ſelfe, indite my ſelfe, finde my ſelfe guilty, iudge my ſelfe and condemne my ſelfe. Oh whither then ſhall I flie for pardon? to whom ſhall I ſue for releaſe? Surely he whom I haue offended, muſt pardon mee, hee againſt whom I haue commit-

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ted offence, he muſt releaſe mee, or elſe I am caſt away eternally. And this commeth to paſſe againſt me (wretch) for that I haue made no better vſe of thy loue, becauſe I haue not obeyed thy lawes, becauſe I ſuffered my wicked will ſo to preuaile againſt thy heauenly will, and my corrupt affections, to ouerbeare the ſweet motions of thy grace. I cannot but confeſſe that mine owne peruerſe nature hath rebelled againſt the ſacred influence of thy ſpirit, and hath beene the cauſe why thy louing fauours haue preuailed no better with mee, why thy grace hath wrought no better in mee, nor thy loue wrought more for mee. Oh what could I deſire that thou haſt not done for mee! Thou haſt ſhewed mee the way of life, but I haue taken the way of death: thou haſt taught mee truth, but I haue followed errour: thou broughteſt mee into the light, but I yet walked in darkneſſe. The filthy and forbidden workes of the fleſh haue bewitched me, I haue ſtraied from thy lawes, and fooliſhly obeyed the law of luſt and diſobedience: by reaſon whereof thou haſt fatherly corrected mee, and vpon my ſmall repentance, and humiliation, thou haſt both pardoned mee and relieued mee, yea when I haue beene deſernedly, euen ſwallowed vp of infinite miſeries. And yet wretch that I am, I, forgetting thy louing kindneſſe, haue againe and againe ſtart backe, and liſtned vnto and

conſented

conſented to the counſell of vanitie, and that many times when I haue pro-miſed my ſelfe, and as it were fully re-ſolued to abandon the workes of darke-neſſe, and to embrace onely the light of true and liuely obedience. And there-fore Father, I now ſee and confeſſe it is not in mine owne power to obey, it is thy gift, oh giue mee this hea-uenly gift, giue mee a new heart, ſhape in mee a new minde, giue mee both ſpi-rituall vnderſtanding and ſpirituall ſtrength, that I may incline my will and my waies, to thy will and thy word. And that I may ſhunne the euills which I haue heretofore imbraced, beare with my former weakeneſſe, and par-don my former ſinnes, for Lord I am heartily ſorry that I haue ſinned, yea I am ſorry that I can be no more ſorry. But this ſorrow is thy gift, a ſorrow not to be repented of, but Lord make me truely to repent my ſinnes, and truely to reforme my life. And looke no more backe vpon my former euills, but re-member thy mercies of old, and in thy mercies couer my ſinnes, and fill mee with the ſpirit of trueth to know thee rightly: giue mee the ſpirit of loue to obey thee truely: giue me the ſpirit of ſanctification, that I may liue ſincere-ly before thee, that my conſcience may be at true peace within mee, deale with mee as thou haſt done with ſuch as haue ſinned, but not of malice, from the beginning, on whom thou haſt had

mercy,

mercy, to whom thou gaueſt grace to repent, and whom thou redeemedſt after thou hadſt fatherly corrected them: for neither could Dauid, nor Paul, nor Peter, nor any, were they neuer ſo far ſanctified of themſelues, keepe themſelues from ſinnes, but the moſt righteous erre, and fall ſeuen times a day. And it is (good Father) in all, and muſt be alſo in me, thine owne free gift, the worke not of theirs, neither can it be of my fleſh, but muſt be of thy ſpirit onely that wrought in them, and muſt worke in me repentance, reformation, and newneſſe of life: And therfore Father in Jeſus Chriſt, in whom thou art pleaſed to receiue ſinners to mercy, be pleaſed to giue me ſpiritnall wiſedome, true faith, vnfained zeale, that I may know rightly, beleeue perfectly, & pray inſtantly vnto thee. And haſten thou, oh Lord, vnto the treaſure-houſe of thy mercies, and out of the rich bounty of thy loue, beſtow on mee ſuch gifts as bring foorth ſuch fruits of acceptable obedience, in the perfect knowledge of the myſterie of thy Sonnes incarnation, doctrine, death and paſſion, reſurrection, aſcenſion, glorification, and mediation, as may make me thy perfect regenerate Sonne, giue mee power and will to practiſe pietie, to exercile faith and obedience, to become himble, patient, and louing, and ſo to mortifie my corrupt affections, as I may liue truly and loyally before thee,

that

that I may with profit heare thee speake vnto mee, and thou my comfort heare mee speake vnto thee. And when I pray, make my prayers hearty, and mine affections constant in the sweete contemplation of heauen and heauenly things, lest vanities doe still, as they haue done, withdraw my minde euen in my deuoutest exercises: which hath beene the cause, deere Father, that I haue long and often cryed vpon thee and haue not beene heard, and often asked, and haue not receiued, because I haue cryed coldly, or asked amisse. Therefore Lord Iesu receiue my prayers, that I may obtaine grace, and thy holy helpe to comfort mee in the time of my neede.

O Lord encrease my faith.

Another prayer for the forgiuenesse of sinnes.

O God of my saluation, I haue acknowledged my sinnes vnto thee I haue not hidden mine iniquities: For thus (my good God) I thought, I will confesse my wickednesse against my selfe vnto thee, O Lord, forgiue the punishment of my sinnes: vnto thee, O Lord, I cry, O my strength bee not farre from mee, lest that if thou answer mee not, I be like them that goe downe into the pit. Remember not the sinnes

ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodneſſe ſake remember thou mee: gracious and righteous thou art, and thou teacheſt ſinners in thy way. O turne thy face towards mee, let thy louing fauour and mercy euermore be extended, for I am miſerable, ſinfull, and poore. And I come vnto thee the fountaine of all helpe, forgiue my ſinnes, waſh mee, and I ſhall bee cleane, let me taſte of thy old louing kindneſſe, who haſt euer beene ready to forgiue, euer ready to helpe, ready to receiue the complaint of the poore, ready to receiue the miſerable, to embrace them that returne from their euill wayes, as appeareth by Dauid, by Peter, by Mary Magdalen, and many other, who repenting their ſinnes, haue found fauour. Our fathers called vpon thee, and thou didſt heare them, they truſted in thee, and were deliuered, they depended vpon thee, and were not confounded. Therefore haue mercy vpon mee O God, haue mercie vpon me, according to thy great mercies, and according to the multitude of thy compaſſions doe away mine iniquities. O cleanſe me from my ſecret ſinnes, and couer my knowen ſinnes with the righteouſneſſe of thy ſonne, remoue mine iniquities farre away from me, and be not angry with thy ſeruant for euer. O enter not into iudgement with mee, for if no fleſh before thee bee iuſtified, what

ſhall

ſhall become of mee, who haue ſo highly ſinned?

Lord my God, full of mercy, I appeale vnto thee, I flie vnto thee, I reſt vpon thee, leaue thy diſpleaſure againſt mee: and howſoeuer weake and vnable I bee to ſtand in thy preſence, oh let thy ſpirit of ſtrength hold mee vp, and ſay vnto me, Feare not, for my grace is ſufficient for thee. I take hold vpon thy loue, and I reſt vpon thy fauour in Chriſt, reiect mee not, though there be no good in me, powre downe that abſolute good thing, euen thy grace, and let it direct mee to amendment of my corrupt life.

Thou haſt ſayd that thou art well pleaſed in Chriſt thy ſonne: in him bee thou alſo pleaſed with mee, and receiue mee againe into thy loue, through his merits, by whom euery ſinner receiueth free acceſſe vnto thee. And although I for my part (moſt louing God) be a veſſell full of faults and filthineſſe, although I be no more worthy to bee called thy ſonne, although I bee a ſeruant moſt vnprofitable, yea, a withered and ſtarued braach, who haue loſt the quickneſſe and vigor of thy bleſſed ſpirit, and am good, of mine owne proper nature, for nothing but for the fire, yet good Father, haue mercy vpon me, haue patience with mee, caſt me not from thee, but rather endue me againe with a new ſpirit, and a liuely feeling of thy pleaſure and will, and ableneſſe to doe ther-

after,

after, that I may fill vp the reſidue of my daies in ſincerities, in holineſſe, in righteouſneſſe, and in the due ſeruice of thee, in faith vnfained, and in all ſingleneſſe of heart and ſoule, that from hence-forth, inſtead of ſtraying from thee, I may dwell and be ſhrowded vnder the ſhadow of thy wings, that inſtead of ſinne, which heeretofore hath miſcarried mee, I may imbrace pietie, godlineſſe and true zeale: and in ſtead of ignorance, whereby I haue gone ſo long a ſtray, I may take hold of the knowledge of thy ſauing truth. And let it be as a lanterne vnto my feet, and a light vnto my paths, that ſo I may reſt ſafe in thee, through a liuely faith which neuer deceiueth. And grant that I may carefully performe what thou likeſt, howſoeuer diſliking it be to mee, and may watchfully auoide what thou lotheſt, howſoeuer liking it be vnto me. For I acknowledge good Father, that fleſh and blood ſauour nothing of the things belonging vnto ſaluation: but I wait in the ſpirit for thy louing kindnes and mercy promiſed in Chriſt thy Sonne, in whom I am bold with deepe ſighs of the heart to cry, Lord forgiue mine offences, remit mine iniquities, couer my ſinnes, and lay not my former euills vnto my charge.

Good Father, giue the knowledge of ſaluation vnto me, and to all thy people, by the remiſſion of our ſins, through the bowells of thy tender mercies, that

we

wee may perceiue in our mindes both comfort, peace, and gladneſſe of thy holy ſpirit, which may beginne a new life in vs, pleaſing thee. And for the better performing of our duties vnto thee, from henceforth quench all the corrupt motions of our mindes, ſtriuing with thy diuine pleaſure, and reſtore againe in vs the image of thy diuine light, which was loſt, that being thus inwardly renewed in our mindes, wee may reforme vs outwardly in our conuerſations, and may ſing aloud vnto thee, and may ſerue thee with gladnes, and come alwaies vnto thee with ioy. Amen.

O Lord increaſe our faith.

Sing vnto the Lord a new ſong, O ſing vnto the Lord a new ſong. Pſal. 60. 1.

Sing vnto the Lord, and praiſe his name, declare his ſaluation from day to day. verſ. 2.

A ſhort prayer for the forgiueneſſe of ſinnes.

O Thy Father euerlaſting, mercifull and full of pitie, I doe acknowledge my ſelfe vnkind, whereby I haue deſerued punishment in thy heauy diſplea-

displeasure but I haue an Aduocate, euen Iesus Christ the righteous, and he hath redeemed mee from all feare of death, if I truly repent mine euils, and reforme my life according to thy will: wherefore, most deare Father, in him, sanctifie me againe, and wash me cleane through his blood, couer me with the precious and most glorious robe of his integritie and obedience, and in him forgiue my sinnes, and for his sake, remember them no more, but rather supply the wants of all spirituall graces and gifts in me, of faith, of knowledge, of loue, of patience, of repentance, of obedience and true reformation of my life, that being renewed againe, and regenerate in him, I may mortifie all my corrupt and filthy affections, and liue in all holinesse, righteousnesse, and true zeale all the daies of my life, that when this fraile body shall returne to dust, my soule may ascend where Christ my Sauiour sitteth at thy right hand, and at the time appointed, my soule and body may receiue the fulnesse of the ioyes prepared for thine elect in thy celestial paradise.

Amen.

O Lord increase my faith.

A motion to a prayer tending to the obtayning of true mortification of sinfull affections, without the which we cannot please God.

HAuing acknowledged our sinnes and corrupt affections before our God, & in Christ his Sonne hauing obtayned attonement with him, & yet resting in our selues sinfull and miserable, & of our selues vnable to obtaine fauour of God, and being obtained, not able to stand without his continuall aide: wee must seeke by all meanes to frame all our actions in his feare, knowing this, that it is not enough for vs to haue found the meane how to be reconciled vnto God, but wee must vse the meane also, (being reconciled) to retaine and keepe him our fauourable God still, which is by mortifying those euills in vs, which breake forth into his dishonor. We must leaue sinne. Yet this is not inough. We must also cleaue vnto righteousnesse, and exercise our callings to Gods glory: wee must not onely eschew euill, but wee must doe good, we may not only seeke peace and attonement with God and man, but we must ensue and follow it. It is not inough for vs not to walke in the counsell of the scorner and wicked persons, or not to stand in the way of sinners, but

We must seeke to keepe the fauour of God.

It is not inough to forsake sin, but wee must cleaue vnto righteousnes. Psal. 1. 1. &c.

but wee muſt delight in the law of the Lord, and that not for a time, and then to returne to our vomit and vanitie againe, according to the courſe of the world, who thinketh it enough to ceaſe from euill for a time, and to ſerue the Lord at ſeaſons ordinarie, but we muſt exerciſe our ſelues in his word, and that continually day and night: and we muſt gird vp the loines of our minds, and be ſober, and truſt perfectly on that grace that is brought vnto vs in the reuelation of Chriſt Jeſus as obedient children, not faſhioning our ſelues vnto the former lacts of ignorance, but as he which hath called vs his holy, ſo let vs be holy in all manner of conuerſation, pleaſing God, not making our boaſt of our own hearts deſire, as the couetous, who bleſſeth himſelfe in his owne wealth & proſperity, and contemneth the Lord, grounding the foundation of our hope vpon vaine things, whereby oftentimes wee are ſtirred vp to execute things, offenſiue vnto God, which yet may carrie colour of warrant by the Law of man, wherein the inward affections of the heart appeare not onely not mortified, but rather reuiued to ſinne. If we duely looke into our deſires, wee may finde out few or none that truely tend to that mortification which is required, but rather to the aduancing of the pride of our flesh, againſt the humility of the Spirit. Let none thinke it irkeſome or tedious to learne this, that the

Pſal. 1. 2.

Things may offend God which carry colour to bee lawfull.

firſt

The first step to become a godly man.

first step to the perfection of a godly man, is to denie himselfe: which denial, is keeping vnder of all the corrupt motions which rise in our selues, and couet to breake foorth in action contrarie to that which our God hath commaunded: and if that bee hard to performe, that which is further required is more hard, and they are the words of Christ himselfe: If any man (saith he) will follow me, let him forsake himselfe: and yet that not enough, Let him take vp his crosse and follow mee. And in another place, If any man will come after me, let him denie himselfe, & take vp his crosse daily and follow mee. We are commanded to forsake our selues, and to deny our selues: wherein we may see the great necessity of this mortification, and how seuerely it is enioyned vs. If wee forsake our selues, whither shall wee flie to leaue our selues? wee must vnderstand, that wee, as long as wee are in the body, are at home in the flesh, where many corruptions lurke: and therefore if wee still forsake our selues, we must suppresse the euils of our selues, and by the spirit ascend vp from our carnall habitation, and dwell with the Lord in continuall contemplation of his will, in a daily desire to be with him: thus also must wee denie our selues: for when the motions of the flesh doe as it were entreate the minde and soule to consent vnto that which is vnlawfull, we must presently checke our selues

Mat. 16. 24. Mat. 8. 34.

Luk. 9. 23.

We must forsake our selues.

selues, and in an inward godly answer repell the proud desires of the flesh, which sauour not the things that appertaine vnto life, but vnto death, and therefore necessary to bee denied. Thus if wee carrie our affections within the compasse of the Lords good pleasure, we shall then ealily attaine vnto the other part, namely to take vp the crosse, that is, accept willingly the miseries, troubles, afflictions and persecutions which may happen vnto vs: but so long as wee are carried away with the allurings of the world and the flesh, wee shall say as Peter said vnto his master (sauouring of the flesh and not of the Spirit) Saue thy selfe, goe not to Ierusalem to fall into trouble: so shall we alwaies couet pleasing things, but perillous things, as riches, preferment, honor, ease, idlenesse, negligence in our calling, excesse in buildings, superfluous diet, foolish attire, and what euill accompanieth not this?

Wee must denie the desires of the flesh.

How dangerous it is to please the flesh.

It is thought an easie fault, nay, no fault to be enuious, to bee a glutton, to bee drunken, to be a blasphemer, to receiue rewards against iustice, to be partiall in iudgement, if it leane but a little awry, and especially if it be not seene of men.

Many grosse faults are thought no faults.

But this liberty of the flesh will bee one day restrained, and Gods mercy detained from such Libertines, who although they cannot, nor will forsake or deny themselues as yet, it may please

God to rowse them out of their forgetfulnesse, & strike their hearts with such a feeling of his displeasure, that they may cast off their affections of the flesh, and measure all these thoughts, words, & workes by the spirit: and therefore it is good to pray vnto the Lord for his assistance therein, knowing this, that hee that cannot forsake himselfe, and deny himselfe, howsoeuer hee flattereth his owne security and integrity, wherein hee foolishly perswadeth himselfe that he followeth Christ, hee is farre from Christ, and surely he will say vnto him in the last day, I know thee not. It is not the buying of a Farme, the proning of oxen, nor the marriage of a wife, that can excuse vs, continuing in the flesh and fleshly desires.

Prayer necessary to mortification.

No excuse will serue.

The obseruation of the letter of the Law excuseth not.

It is not enough to obserue the letter of the Law, for then we may still continue man-slayers in wrath towards our brethren, wee may commit adultery by lusting, we may sinne in our communication, exceeding yea and nay. And therefore must we abstaine from all apparance of euill, and in all purity, both of soule, minde and body, through the power & strength of the spirit of God, endeauour continually to forsake and denie our selues, being made free from sinne. Let vs become the seruants of righteousnesse, and let vs giue all our members instruments of righteousnes, in holinesse and pureneſſe. When wee were in the flesh, sinne had power in

1. Thess. 5. 5.22.

Rom. 6. 18. 19.

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our members, bringing forth fruits vnto death: but now being deliuered from ſinne, wee muſt ſerue the Lord in newneſſe of the ſpirit, and not in our old conuerſation. There dwelleth no good thing in our fleſh, for wee may feele continual rebellions therin, which repugne the law of the ſpirit: which law giueth ſtrict commandement againſt the affections of the fleſh, and would haue all the corrupt motions thereof to be vtterly denied. And therefore let vs fight manfully againſt all manner of euills, in what degree ſoeuer they riſe againſt the ſpirit.

Rom. 7. 5, 6.

No good dwelleth in our fleſh.

We muſt carefully watch the doores of our hearts, with the weapons of the ſpirit, leſt that ſinne creepe into our inward parts, which obtayning the conſent of our mindes, yea but a litle, it will take ſuch aduantage by pleading poſſeſſion, that it will be hard to remoue it. And therefore let vs preuent the entrie of ſinne, by mortifying the deeds of the fleſh, ſo ſhall it neuer beare fruit in vs to death. And ſurely if the ſpirit that raiſed vp Chriſt, dwell in vs, our mortal bodies ſhal be quickned by the ſame ſpirit: and ſo quickned, that it ſhall bring forth the fruits of true mortification in vs. And then ſhall we be knowne to be the ſonnes of God, euen by the badge of denying our ſelues.

We muſt be watchfull againſt ſin.

Rom. 1. 15.

How wee may bee knowne to be the ſons of God.

Let vs pray therefore vnto the Lord, that he will ſanctifie vs within, that hee will make our whole lumpe holy, the

Rom. 12. 16.

roote and the branches holy. If our hearts be pure, all our actions will likewiſe be pure. We muſt hunger & thirſt for righteouſneſſe, if wee will be bleſſed with the righteous. We muſt run the race of the godly, if wee will receiue the reward with the godly: We muſt ſubdue our enemies, and conquer our corrupt motions, as doe the godly, if wee will be crowned with the godly. We muſt haue our hearts, hands, and all the parts of our bodies knit together in one conſent, to the true forſaking and denying of our ſelues. The inward ſhew and outward affections muſt concurre in the ſame: ſo ſhall wee be both outwardly approued, and inwardly aſſured, that we haue the ſpirit of truth, and ſo conſequently that wee are the Lords, who will alwaies attend our ſafetie, if wee thus carry our ſelues before him.

The inward affections & outward actions muſt concurre.

Reade the 15 Pſalme, learne it, and haue it in thy heart, and obſerue it in thy proceedings, and it ſhall teach thee what it is that is required of thee to become a fit man to enter into the kingdome of God.

The prayer for mortification.

O Righteous God, and mercifull Father, who art ſo pure and clean, that there is no euill dwelleth with thee, no corruption reſteth in thy ſight: but he that walketh vprightly,

ly, he that worketh righteouſneſſe, and ſpeaketh the trueth from his heart, hee is accepted with thee, ſuch a one thou louest, ſuch a one thou receiuest, and ſuch a one ſhall reſt in thy holy hill. But on the contrary, hee that walketh after his owne hearts deſires, hee that yeeldeth vnto the corrupt motions of fleſh and blood, and cloaketh iniquitie vnder the ſhew of godlineſſe: ſuch a one doeſt thou hate, ſuch a one doth thy ſoule abhorre, and ſuch a one ſhall not come neere thee: he may pray and ſhall not be heard, hee may cry and call, but thou wilt not helpe him. Wherefore my good God, ſith there is required in all men the ſinceritie and true inward zeale of the ſoule, and an abſolute killing of the motions of the fleſh, & mortifying of all fleſhly affections, looke fauourably vpon me, in whom do dwell an innumerable troope of fooliſh fantaſies, & heape of ſinfull affections. I finde and feele, that though many times to will bee preſent with mee, yet to performe is not in my power: ſinne doth preuaile, and death through ſinne ſwalloweth mee vp: ſo that I reſt in darkeneſſe of ſinne, and that by giuing ſcope vnto mine owne peruerſe will. And ſo long good Father, as I dwell in this houſe of fleſh & blood, detained downeward with the pleaſing and entiſing things thereof, I cannot maſter my corrupt deſires, I cannot bridle mine affections: but in ſtead of true mortifi-

cation, I breake out into such outrage, by consent of all my members, that my affections extend, from conceiuing euil, to pe[illegible]aming of euill, from desiring to sinne, to commit sinne, euen with greedinesse. And yet such is my miserable estate, being thus in my selfe, that flesh and blood flattereth it selfe, and concludeth, that whatsoeuer I purpose in an euill desire, so that it breake not forth into open grosse wickednesse, that I am holy enough, and that I am as sincere as is requisite, and that I stand too fearefull of thy iudgements, when thou knowest, that all and euery the least conceit of sinne, breaking into action, in what couert soeuer, or meane degree soeuer, it by and by endangereth my soule, and deserueth sudden iudgment. And therefore let it please thee, that as thy deare sonne through thy surpassing loue, hath reconciled all such vnto thy fauor againe as are truely penitent: so let thy holy spirit continually worke to the taming of mine vnbridled flesh, and let mee by the same spirit, neuer leaue more and more to seeke and endeuor to subdue my grosse affections, vntill I come to a true and absolute mortification of all the euils that rise vp in mee: so shall I denie and forsake my selfe and follow thee: so shall I leaue my selfe and come vnto thee: I shall hate my selfe and loue thee: I shall conquer my selfe and serue thee.

Good Father, thou seest that I am most

moſt weake: and without the continuall working of thy grace, I cannot in any meaſure ſuppreſſe my deſires, but rather they the more ſtrongly riſe in me: I cannot deny my ſelfe, but rather I deny the working of grace in mee: I do not only, not mortifie my ſinnes, but ſinne rather reuiueth and becommeth ſtrong in mee, inſomuch as it bringeth forth fruite, not vnto life, but vnto death. Therefore I beſeech thee ſanctifie mee that I defile not my ſelfe with the filthineſſe of the fleſh, or fleſhly things, howſoeuer they ſeeme to pleaſe mee. Let mee not bee deceiued with the pleaſing iudgement of worldly men, who affirme ſinne to be no ſinne: darkneſſe to bee light, and light darkeneſſe: Atheiſme to bee religion, and ſanctitie to bee ſinne: couetouſneſſe to be good husbandrie, and charitie to bee follie: hatred and reuenge to bee manhood, and loue to bee cowardiſe: ſwearing to bee courage, and meekneſſe to be madneſſe: pride to be decencie, and comelineſſe to bee beaſtly. Oh good Father, many are the enormities that riſe vp in vs, and defended not onely as things tolerable, but as things laudable. Oh mortifie therefore, mortifie theſe euils, let vs no longer bee beſotted with the filthie faſhions of the corrupt world, extinguiſh the flames of carnall deſires, repreſſe the raging luſts of the fleſh, and grant that wee may ſhunne, and with due watchfulneſſe auoyde all things

that haue but the apparance of euill: that being thus inwardly ſubdued, I may make outward profeſſion, that whatſoeuer I doe, it may bee ſimply grounded vpon the truth of a good conſcience, in ſingleneſſe of the Spirit, in newneſſe of life. And let mee ſtill retaine this in memorie, that I cannot follow mine owne will and thy word. I may not impart mine affections to the deedes of the fleſh, and the workes of the Spirit. I cannot walke in darkeneſſe and light, the way of death and the way of life, I cannot ſerue thee and ſinne: direct me therefore good father, direct me in my whole life, and ſeparate me from the world and worldly things, and let mee dwell with thee in all godly meditations and contemplations, and let mee vſe the things in this world, as if I vſed them not, let mee liue in this life as if I were dead to ſinne: and being thus truely mortified in the body, and quickned in the ſpirit, let me looke in continuall watchfulneſſe, for the diſſolution of this my mortall body, that my ſoule may aſcend, & in the end, both in ſoule and body, I may for euermore enioy the eternall ioy of heauen. Amen.

O Lord increaſe our faith.

A ſhort praier for mortification.

O Thy Lord mightie and mercifull who didſt create man in the beginning ſimple, ſincere, pure, & without

without ſinne, in which his innocencie he then repreſented thine owne image, which was pure and without ſpot of ſinne. And yet ſuch was man, that he fell from thee by diſobedience, whereby hee corrupted his wayes, and became farre vnlike vnto thee, defiled with all vanities, wherein alas, we all of vs wallow, the moſt with gredineſſe, and all in ouermuch neglect of our duties: wherefore moſt deare father in Ieſus Chriſt, create in vs new thoughts, new affections, and new wills, ſhape in vs true obedience, that we all may mortifie and kill all ſinne, and vaine inclinations, which in vs riſe vp againſt thee. Let ſinne no longer beare rule in vs: but let thy grace more and more abound, that all that we do, thinke or ſpeake, may be ſauoring of our godly deſires of heauen and heauenly things. And let all earthly and carnall delights become of no price in our hearts, that ſo wee may be approued, not onely before men, to bee as wee ought, but of thee, to be as thou requireſt, in Chriſt Ieſu our Lord. Amen.

O Lord encreaſe our faith.

A motion to prayer, tending to the obtaining of the kingdome of God.

IT hath pleaſed Almighty God in great meaſure of mercy to call vs home vnto him, to confeſſe our ſins,

which although they be great and many, yet through the aboundance of his loue, he hath taken them away through the merits of his Sonne: and onely craueth this, that wee will forſake our ſelues, and follow him: wherein we are mooued to ſeeke the Lord our God, and to frame our ſelues vnto that courſe that may bring vs wholly vnto him, being the fountaine of all goodneſſe, which we can receiue either in ſoule or bodie.

And forasmuch as hee ſaw the corruptions of our hearts to be ſuch as they brought forth oftentimes peruerſe and contrary deſires, tending moſt eſpecially to worldly and fleſhly things, hee in fauour directed vs eſpecially what to craue at his hands, namely, To ſeeke the kingdome of God and the riches and righteouſneſſe thereof: and then all things neceſſarie both to bodie and ſoule be adminiſtred vnto vs. Inſomuch as it appeareth that the foundation of all our petitions tending to bodily relieſe muſt be builded, not vpon our owne raſh conceits, as to aſke what our naturall diſpoſition will lead vs vnto: but to ſeeke the word of God, the knowledge of Chriſt: & the things of the body being of ſmall moment, ſhall be caſt vpon vs, by the louing prouidence of our good God. Although indeed the kingdome of God be not meat and drinke, it conſiſteth not in the outwards man, as in promotion, in riches,

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in beautie, in honour, in health, in freinds, nor in whatsoeuer pleasures of flesh and blood, ne not in ceremonies and traditions, inuented by man: not in the outward word, neither in whatsoeuer is seen with the externall eie: but it consisteth in spirituall fasting, taste, and vse, in the sincere and pure knowledge, exercise, and comfort of the Gospell of Iesus Christ, performing the will of God heere in earth. Wherin the kingdome of God consisteth.

And heerein it is required, that wee be poore in spirit, to hunger and thirst for righteousnesse, to bee meeke, to bee mercifull, to be pure in hart, and gladly suffer persecution for righteousnesse sake. Wee must be louing, liberall, pitifull, patient in troubles: & in all things we must frame & conforme our words, workes and thoughts, to doe the will of our heauenly father. Matt. 5. 3. 4. 5 6.

To him wee must fall downe to bee strengthened in faith, without which wee cannot attaine this kingdome, the liuely and effectuall word: which that it may bee purely preached, without fraud, deliuered without vaine glorie, receiued and practised without falteringe or feare, wee must pray vnto our God, who hath promised and will performe, to send vs his aide, to keepe vs vpright in this glorious path to eternal life. And we must pray vnto him, that he will make our vnderstanding capable of the truth of his will, and what hee requireth at our hands in seeking We must pray for the free passage of the Gospell.

of

of this his Kingdome, that hee will frame our liues in al ſimplicity of faith, ſubmitting our ſelues vnto his word, caſting downe our own imaginations, and euery proud conceit of our ſelues: that through meekenesſe in true knowledge and obedience, wee may bee made meet partakers of the euerlasting kingdome of God:

Hauing obtained this ſpirituall feeling of the will of God in his word, and being ſealed vp through faith in a longing deſire of all ſpirituall perfection, let vs proceede to the execution of our callings, which may anſwer the commandement of God heerein. Let vs continually ſeeke new and daily meanes by hearing the word preached, by ſtirring vp one another, and by giuing ſacred examples of vertue and godlineſſe, that our callings may bee made ſure, to bee founded and eſtabliſhed in this kingdome.

Then may wee freely approach vnto our God, and hee will receiue vs: wee may call on him, and hee will heare vs: wee may begge of him, and he will giue vs all things neceſſary for body and ſoule. Hee is our Almighty King, and hee will defend vs: hee is our mercifull God, and he will releeue vs: and hee is our mercifull Father, and he will feede vs, cloath vs, and teach vs: and at laſt he will crowne vs with the glory of his Sonne, he will make vs as the Saints in heauen, and wee ſhall receiue the inheritance

heritance of euerlaſting bliſſe. And therefore let vs ſeeke and praie vnto him, that we may obtaine this principall and cheife foundation of all true comforts in this life, the kingdome of his ſonne Chriſt Ieſus.

The prayer for the kingdome of God.

O Moſt gracious God and loving Father, it hath pleaſed thee to command vs, firſt, and before all things, to ſeeke thy kingdome, and the riches and righteouſneſſe thereof, with promiſe, that then all things neceſſary for body and ſoule ſhall bee giuen vs: wherefore, good Father, ſith that our vnableneſſe is ſuch, that wee cannot attaine vnto this high matter of our ſelues, vouchſafe to prepare our hearts, that at this time and alwaies wee may aboue all things hunger & thirſt for this righteouſnes, the abſolute meane of our true comfort; without which all our comfort is but care: our wiſedome but fooliſhneſſe: our glory but ſhame: our riches but pouerty: our godlineſſe but impiety: and all our prayers ſinne. Wherefore good Father, I humbly pray thee in the behalfe of all thy children, that thou wilt powre into our hearts a godly conſideration of our imperfections, not being endued with this integrity: that we may ſee our po-

uerty,

nerty and nakednesse, not being enriched, and clothed with this riches, and weedes of sanctitie: that wee may feele how ready wee are to pine for want of this foode of our soules, thy sacred word, the glorious Gospell of Christ, wherein consisteth this heauenly kingdome, which kingdome, O h Lord, teach vs to finde.

Endue vs with thy holy spirit: powre into our hearts that sacred gift which thou hast left for our comfort, to lead vs vnto this kingdome, that may direct vs in all truth, that may manifest to vs the knowledge and exercise of thy word, wherein resteth that spirituall happinesse, which heere by faith wee see as a shadow farre off, which one daie shall bee manifest to our absolute ioy and saluation.

In the meane time good Father sanctifie our hearts with heauenly contemplations and sanctified meditations, that our ioy which now is but in part, may be daily enlarged through the holy fruites of loue to thy Law, faith in thy promises, and of hope that our ioy shall bee full at the appearance of thy Sonne. So shall the kingdome of thy Sonne appeare in vs, and wee which wander in the darknesse of this polluted world, shall appeare manifestly to be the heires of thy kingdome, through faith testified by the fruits of a sanctified life.

And to the end good Father, that thy kingdome

kingdome may daily more and more appeare and increaſe, grant free and comfortable paſſage to thy word and Goſpell of Chriſt, that it may be plainly, purely, and plentifully preached: and vouchſafe to increaſe the number of the labourers in this worke, who may faithfully and diligently worke therein: that through the ſame, thy people, which now ſit in darkeneſſe, may be enlightened: that ſuch as are far off may come neere: and they that are without at thy good pleaſure may be brought into this kingdome: that we may all put on that ſanctified garment of a new life and ſincere converſation, which may approue vs to be thy children, and Citizens of thy kingdome: and that as becommeth thy ſonnes, wee may be reformed in our liues.

Giue vs thine Holy Spirit, that wee may beleeue thy word, and thereby ſo direct our liues, that wee in all vertuouſneſſe and godlineſſe of converſation may finiſh our courſe vpon earth: and afterward liue with thy Sonne in eternall bliſſe. And ſeeing thy kingdome is not meat and drinke, neither conſiſteth in ceremonies and traditions deuiſed by man, neither commeth it with obſeruations, neither is it in word, but in righteouſneſſe and peace and ioy in the Holy Ghoſt, and in power: grant that wee all may be truely regenerate & borne anew by the holy ſpirit, and may no longer ſpend the dayes of our liues in the luſts of the fleſh, in the vani-

vanities of the minde, and in pride of life. But may elevate and raiſe vpward all our affections, euen to thy holy hill, from whence commeth the life wherein wee liue, the helpe whereby wee ſtand, and the power whereby wee are defended. And bee thou preſent, good Father, in all readineſſe to ſupport vs being weake, to reſtitue vs being poore, and to traine vs vp in all heauenly knowledge, being altogether ignorant.

And let euery of thy children that thirſt after that righteouſneſſe, be filled with all good things within and without, that wee may goe forward in daily exerciſe of pietie & godlineſſe, in knowledge, in faith, in loue, in hope, and in true zeale, that wee may liue within the compaſſe of thy fatherly protection, die in thy loue, and be in the end crowned with the glorious merits of thy Sonne in heauen. Amen.

O Lord increaſe our faith.

A ſhort prayer for the obtaining of the kingdome of God.

O Father mercifull and euerlaſting, be mercifull vnto vs, and giue vnto vs a feeling of thy bleſſed will, open vnto vs the way of true knowledge, prepare our ſteps to walke arights

aright, that in all the courſe of our liues, we may be guided a right, and ſauour more of heauenly then of earthly things: and let our whole delight bee to meditate righteouſneſſe: let vs embrace equity, and execute Iuſtice, let vs abound in loue, mercie, ſanctitie, and true holineſſe, and furnith vs largely with all ſpirituall graces, whereby wee may continually ſeeke thine euerlaſting kingdome, and practiſe the righteouſneſſe thereof for euermore: illuminate our vnderſtandings by thy Spirit, and let thy word be our whole comfort, and the vſe thereof our continuall delight. And abandon from our thoughts, all ſuperfluous cares of worldly things, that we may ſhew our ſelues, by a continuall holy meditation of thee and of the things aboue, & may vſe the things of this life, as if wee vſed them not; knowing this, and aſſuring our ſelues by thy promiſes, that if we ſeeke & couet to haue our conuerſation on things ſpirituall, all carnall things expedient ſhall bee giuen vs by thee, to whom bee praiſe for euer. Amen.

O Lord increaſe our faith.

A moſt neceſſarie motion to a praier tending to the comfort and preſeruation of the Church of Chriſt, woorthy to be duly conſidered in theſe daies.

THere is none ſo ignorant but well knoweth, and is fully ſatiſfied, that our good God by the operation of the ſpirit through the preaching of his woord, hath gathered together a great multitude of people out of all parts of the woorld, whom hee hath endued with the knowledge of himſelfe, and whom he hath choſen ſincerely to ſerue him, to call on his holy name, and to celebrate his praiſe in this woorld: which company of people, though farre and neere ſcattereed, hee hath ſo vnited and knit together in one faith, in one baptiſme, and in one ſincere courſe of doctrine, taught and left vnto vs by Chriſt our Sauiour, that hee our Sauiour diſdaineth not to call them his Church in whom he will be ſerued, and in whoſe hearts and ſoules hee vouchſafeth to dwell, euen by his holy ſpirit: he diſdaineth not to accept this Church as his ſpouſe and wife, affoording himſelfe to be her huſband: he is the head, and this faithfull companie the members:

How the whole ſtrength is knit together though the members bee ſcattered:

bers: this Church of God is holy, it is ſanctified in Chriſt Ieſus, and euery member thereof is a Saint by calling. Whoſoeuer is of this fellowſhip and companie, and is truely ioyned vnto that head Chriſt Ieſus, is ſo ſeparated from the wicked, that hee liueth in Chriſt, and Chriſt in him. And forasmuch as, wee all know that Chriſt our Sauiour, when he came in the flesh, and being preſent in the world, though hee were Lord of all, became as a ſeruant, humbling himſelfe, and was of no reputation among men, but was ſcorned, derided, whipped, ſpit at, and in moſt baſe manner abuſed, and at laſt hee was crucified: yet was hee pure, innocent, ſtedfaſt, patient, faithfull, and did loue his enemies, and prayed for them. All this he did, and ſuffered, to the end that this Church, and euery member thereof, ſhould learne of this their head, and bee guided by this their husband, how and in what courſe to carrie themſelues in this preſent world.

Eph. 5.22. 2 Cor. 11.2. Reu. 21. 29. Eph. 1. 3. Col. 5. 24. 1 Cor. 1 2. Euery member of the Church is ioyned vnto Chriſt. Mat. 28. 18. Col. 2. 13.

And for that man of himſelfe is ignorant and weake, hee hath left his owne example for his children to follow, and his ſpirit to guide this his Church, that it ſtep not aſide to an vnknowne husband, but that in all obedience, they ſhould performe what he commandeth, and carefully auoide what hee forbiddeth.

The ſpirit of God dwelleth in his Church.

Chriſt being now aſcended, and ſitting in the heauens at the right hand of

of his Father, hath left vs his Church as his image, here in earth to be scorned, scoffed, whipped, afflicted, persecuted, and euen massacred, murthered, and spoiled by the enemies of his crosse. And euery member of his Church must lay downe his account before hand, and reckon what it will cost him, and hee shall finde that it will amount vnto no lesse, than persecution, trouble, enemies, and euen death it selfe, if hee will truely follow his master Christ. And this portion is the very badge whereby his Church & the true members thereof are knowne. It is the touchstone and tryall of our professions. And to the end that wee may the more exactly follow him, hee commaundeth vs to forsake our selues, and to take vp his crosse, and patiently abide and beare whatsoeuer tryall shall be laid on vs by his enemies, who if they spared not him being the head, they will not forbeare the members. If they called him, euen our master, Belzebub, what reproch will they not giue vs? if they crucified the Lord of glory, much more will they persecute his children.

The church must suffer persecution.

The lot of Gods children.

It appeared, as soone as the master was taken away, the seruants were despised: when the shepheard was gone, the sheepe wandred abroad, and all the children of God were tryed, some by mocking and scornings, some by bonds and imprisonment, some were hewen in peeces, some stoned, some were slaine with

with the ſword, ſome wandred vp and downe in ſheepe ſkinnes, deſtitute of comfort, afflicted and tormented, ſome wandred in the mountaines and in the wilderneſſe, hiding themſelues in dens of the earth, and none eſcaped the hand of the enemie, and yet they were ſuch as the world was not worthy of. Heb. 11. 36, 37, 38. 2. Cor. 11. 24. 33.

Saint Paul the Apoſtle was mightily perſecuted of the Iewes after he became a member of this Church. Peter and Iohn were alſo bitterly perſecuted. Steuen moſt miſerably handled, and at laſt ſtoned. All the Apoſtles and Diſciples of Chriſt were perſecuted, & hauocke was made of the Church of God, inſomuch as all ſuch as tooke on them the profeſſion of Chriſt, or had but the name of Chriſtians, were forced to taſte of the cup whereof their maſter taſted. And we that follow them in profeſſion, muſt be contented to follow them in troubles, to take vp his croſſe, and to beare what the world will lay vpon vs. There is no way to the kingdome of heauen, but by Chriſt, and there is no way to Chriſt, but by tribulation. Act. 4. 3. Act. 6. 12. Act. 7. 58. Act. 8. 13. Pſal. 116.

The wicked doe continually ſeeke to oppreſſe ſuch as are true of heart, they make sharpe their ſwords, they bend their bowes, and diſpoſe their arrowes in their ſtrings, coueting to ſhoot at thoſe that feare God. The kings of the earth band themſelues, and the Princes of the world aſſemble themſelues together Pſal. 2. 2.

gether against God and his Church, England, since it hath come to the taste of true religion, hath tasted how true it is that is said, That they that will liue vprightly, shall haue many that will rise vp against them. How hath the rage of Sathan appeared against vs, with bitter threats from Spaine, with excommunications and condemnations from Rome? how haue wee beene laboured to haue beene seduced by Priests and Seminaries, from our bounden loue and dutie, not only towards her late Maiestie, and our present King, but towards our God? if cursings, if blessings, if dissuasions, or perswasions, if threats of hell, if promises of heauen, if throwing downe, or exalting high, if feare of fire and sword could haue preuailed, wee had fallen and forsaken God ere this day. How haue they sought the death and destruction of our late gracious Queene, and graue Counsellors, by enchantments, by magicke, by murther, and by all diuellish practises? Haue wee not beene environed by fleetes of foes at sea? by armies of rebels by land, and endangered by hidden traytors at home? hath there yet any of their conspiracies preuailed? hath not God stood in our defence? hath not our Christ, the head of our Church, stood in the gappe against their treacheries and conspiracies? and doth there not hereby appeare a church militant, a Church still driuen to defend

The precise of enemies of the Church of God.

fend it selfe? and a Church malignant, a Church fraught with malice against the truth? a Church offended, and a Church offending? a Church suffring, and a Church persecuting? and who doth not see how manifestly it appeareth, that our Church is that Church which resembleth our head Christ Jesus in suffering, and the other to be the Church, resembling their Father the Diuell, by massacring and killing: who seeing his kingdome to bee neere at an end, and noting how his Church, and the reprobates company diminisheth, beginneth to enkindle the coles of dissention betweene Kings and Kingdomes, and stirreth vp traitours vnder colour of teachers, murtherers in the name of Catholikes, and Diuels vnder the habite of religion, by whom the whole world is at this day set in a flame, and they labour by all meanes to peruert with the venome in their tailes, the consciences of all true Christians, and where they see they cannot preuaile by the truth, they seeke it by tyranny? In the place and stead of mercy, they vse massacres: instead of peace, which the truth embraceth, they stir vp wars: and in stead of loue, (the badge of Christians) they execute all hatred, euen to bloud. If wee looke into late yeeres, wee shall finde in France how thousands of the Church of God haue beene murthered, some in their beds, some in the streets, some in the temple,

A Church militant & a Church malignant.

some

ſome preaching, ſome praying, and whoſoeuer was noted to ſerue God aright, was ſwallowed vp in this diuelliſh furie: and for that the more they ſtrined to ſuppreſſe the truth, the more ſeeing it to preuaile, they by the inſtigation of the adultereſſe of Rome, proceede on to new deuices, ſparing neither olde nor young, great nor ſmall, but take all by the throate, euen their Kings, and with butcherly hands, defile their pallaces with moſt cruel murther, killing euery innocent, euen ſuch as can but name the Lord Chriſt, and him ſerue as their onely Redeemer in the loweſt meaſure, doe they moſt cruelly cut off with vntimely death.

Is it not therefore high time for the poore Church of God, in regard of this bloudy worke of the Diuell, to powre foorth continuall ardent prayers vnto our God for his preſent helpe in this trouble? And howſoeuer wee reſt in great meaſure freed from maſſacres and open murthers heere in England, through the louing hand of our good God, yet are we not without continuall occaſions, to moue vs to godly ſupplications, that God in his mercies will continue our fauourable God for euer, and that hee will bee ſtill mindefull of vs, that wee fall not into our enemies hands, who (as we ſee) practiſe by all kindes of pollicies to preſſe in vpon vs, to deale with vs as they haue dealt with other nations: nay to make vs to be

*England hath great cauſe to pray.

bee no more a people. The remembrance of our little perſecution, in the time of Queene Marie, may moone vs to due obedience vntoour God, who did ſpeedily deliuer vs bythe gracious hand of our late moſt ſacred Queene Elizabeth, in whom, vnder our good God, wee were for the ſpace of 44. yeeres compleat, ſo happily defended, that we haue had free ſcope to ſerue our God in truth: and the ſame God that raiſed her, and hath taken her away, hath moſt prouidently & louingly ſent vs a King that maintaineth the ſame truth, whereas wee ſee other nations to bee ſo ſuppreſſed by the heauy hand of the wicked man, that none dare ſtand to profeſſe God, but with preſent torture or feare of death.

The perſecution in Queene Maries time a meane to pray now.

O let vs therefore bee thankefull to our God for his helpe in all former dangers, and pray that wee may ſhew our ſelues as wiſe as Serpents, and as innocent as Doues; that wee may ſtand ſound and vnblameable in our profeſſions, in faith ſtong, in loue vnfained: and conſtantly perſeuering in this immoiable truth, that the gates of hell, nor the tyrannie of the euill man preuaile not againſt vs; that the fond and idle furie of that Romiſh Idoll terrifie vs not, whom together with his worſhippers, our All-ſufficient God laugheth to ſcorne, who, as wee ſee, and haue taſted, hath by his prouidence turned their practiſes to their owne perdition,

all their plots, snares and pits to catch themselues. Is not this marueilous in our eyes? But the truth is great, and it preuaileth.

It is the Lord that hath done this great thing: It is he that driueth back the heathen, & that planteth his church: it is he that destroyeth the aduersaries, and maketh his owne people to grow: it is hee that giueth strength vnto his people, and blesseth vs with peace. Why then doe the foolish heathen thus rage, why doe these peeuish people murmure against the Church of Christ in vaine? When their hope was to haue preuailed with their peeuishly termed inuincible armie, they stumbled and fell: the hand of the iust God was against them, and his mighty hand cast them into the bottome of the sea, and with his power he confounded their deuice: and howsoeuer they seeme now to seeke peace: it is to bee feared they continue malicious, and in a deepe desire to cut vs off, and to dispeople vs. Let vs not feare, but duely call vpon the name of God, our head and husband, and hee will breake their bowes, hee will shiuer their speares in sunder, their owne sword shall pierce themselues, and their owne bullets shall cut themselues in peeces.

Psal. 39. 2.

The enemies hope commeth to naught.

If God will that we suffer let vs glorifie him therein.

Let vs therfore continually fall down before him in praier, & in due obedience vnto his word submit ourselues vnto his will, and if hee will that wee suffer for

for his name and truths ſake, let vs glorifie him in our ſufferings, knowing this, that a crowne of life is laide vp in ſtore for as many as take his yoke with patience, and faithfully endure vnto the end.

And if it pleaſe him, hee can make warres to ceaſe from the one end of the world to the other: but if it be his pleaſure to raiſe vp new euils againſt vs for our ſinnes, let vs acknowledge his iudgments to be iuſt, and our deſerts to bee vile. And let vs ſerue him continually, without feare of them that can but kill the body, and cannot annoy the ſoule: then ſhall nothing ſeparate vs from this our Chriſt, nor from the vnitie of his Church, neither tribulation, nor anguiſh, nor perſecution, nor famin, nor nakednesſe, nor perill of the ſword, nor death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heigth, nor depth, nor any creature, neither Pope, Spaniard, Turke, nor Infidel, nothing ſhall ſeparate vs from the loue of God, which is in Chriſt Jeſus our Lord.

Let euery member then of this true Church, with all power and diligence, endeuour to approue himſelfe, by knowledge, by faith, by prayer, by humilitie, and patient abiding the Lords leaſure in all things: ſo will our louing God keepe vs vnder the ſhadow of his wings, and preſerue vs as the apple of

his eye, that we may grow vp and bring forth fruit a thouſand fold, to the glory of his name: and whether by life or by death he hath decreed to glorifie vs, let vs take either in all godly obedience vnto his will, and preſent our continuall prayers vnto his Maieſtie, for the comfort and preſeruation of the vniuerſall Church.

The Prayer for the Church of God, to be ſaid at all times, and eſpecially in dangers.

O Almighty God and everliuing Father, who haſt vouchſafed to gather vnto thy ſelfe an holy company out of all nations of the world, whom thou haſt moſt gloriouſly entituled with the names of thy Church, thy ſpouſe, and thy members, and whom alſo thou teacheſt, loueſt, and feedeſt: whome alſo thou ſo tenderly conſidereſt, that howſoeuer the wicked, euen thine enemies, doe ſeeke to annoy it, thou ſo defendeſt, guardeſt, and bleſſeſt it, that no haire of the head, or the leaſt member thereof falleth, much leſſe any one of that companie periſheth, or is trod downe without thy prouidence. Yet good Father, ſuch is thy pleaſure, that while this company ſhall dwell in earthly veſſells, it is as a ſhip toſſed and troubled with the cruell ſtormes and dangerous

dangerous waues of the ſea, of continuall perſecutions, ſubiect to often aſſaults of the enemie, dashed ſometime againſt the ſword, ſometime beaten with ſlanders, backbitings, reproches, and ſometimes to beatings, buffetings, croſſings, and ſometimes to maſſacres, murthers, and moſt cruell death. It is neuer free from perill, it is alwaies and by all meanes tryed. There is no comfort, no ioy, no reſt, as long as it is in this life, but in hope, waiting patiently the comforts and conſolations in heauen.

It continually depainteth out the ſufferings, the croſſes, and ignominious courſe which Chriſt himſelfe was forced to ſuffer heere in earth. Inſomuch as it is made known to be thy Church, by the continuall calamities which here in this life it endureth.

Good Father, thou ſeeſt how the Heathen do rage, and how the frowarde people of the earth do murmur againſt thee in theſe thy members: how the Kings of the earth band themſelues, and the Princes aſſemble and conſult together againſt thee, thy Chriſt, and againſt his Church: but make thy people ſtrong in faith, that we may breake their bands, and caſt their cords from vs: For ſaluation belongeth vnto thee, and thy bleſſing is vpon thy people. Thou ſeeſt O Lord, thou ſeeſt how the wicked bend their bowes, and make ready their arrowes, that they may ſecretly ſhoot

at thy children, and to hit them that feare not. But thou righteous Lord loueſt righteouſneſſe, thy countenance doth beholde the iuſt, and thine hand ſhall hold them vp. Withdraw not therefore thy tender mercies from thy Church: let thy mercy and thy trueth alwaies preſerue it: for thou ſeeſt that innumerable troubles are raiſed against it, but ſend thou thy light and thy trueth, and let knowledge, faith, and true obedience in lowlineſſe and zeale, leade it, and by thy mighty hand preſerue it in thy holy mountaine, and let it alwaies reſt in thy tabernacles: furniſh it with all ioy and gladnes, and girde it about with ſtrength, Let it through thee be able to thruſt backe her aduerſaries, and in thy name tread downe ſuch as riſe vp againſt her. Let thy Church continually ſing, The Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid? In the time of trouble and danger, hide thy people in thy tabernacle in the ſecret place of thy pauillion: hide them, O Lord, and ſet them vpon a ſure rocke, that when the wicked, euen their enemies and their foes come vpon them to deuoure them, let them ſtumble and fall. Be thou our ſtrength and ſhield, thou giueſt ſtrength to thy people, and bleſſeſt them with peace. But good Father, thou ſeeſt that they furiouſly rage, and endeuour to ruſh in vpon thy ſanctuarie: they imagine miſ-

chiefe

cheiſe againſt thy Church, and ſeek by all meanes to deuoure thine inheritance: they lay ſnares O Lord, to entrap thy ſpouſe, and to diſmember thy Chriſt: they take wicked counſell, and in deceit doe they worke all their deuices: they lay wait for the righteous company, and ſeeke to deſtroy them: but they ſhall not bee deſtroyed in the perillous time: for thou Lord haſt promiſed to ſtand in the defence of thine owne people: thou haſt ſaued vs from our aduerſaries, & haſt put them to confuſion that hate thy people.

Vp Lord, and behold, how yet the enemie ſeeketh to deſtroy vs: O hide not thy face, forget not our miſerie and affliction: thou God, art the King of all the earth, thou raigneſt and ruleſt ouer all the heathen: therefore will we not feare. The Lord of hoſts is with vs, the God of Iacob is our refuge, yea this God is our God for euer and euer: he is the guide of his Church, and he it is that will come and will not keepe ſilence, a fire ſhall deuoure before thee, ſo that thine enemies ſhall not be able to ſtand in thy preſence, they ſhall be ſcattered abroad and come to ſhame ſuddenly. Thou GOD haſt giuen a banner to them that feare thee, that it may be diſplayed in teſtimony of thy truth, that thy beloued, euen thy ſpouſe, may be deliuered, and that euery member of thy Church may dwell in thy tabernacle for euer, and may reſt vnder the coue-

ring of thy wings, when the wicked ſhall fall and bee vtterly diſcomforted. Oh how terrible art thou in thy worke! through the greatneſſe of thy power ſhall thine enemies be ſubiect vnto thee. And although thou ſufferedſt the wicked to ride euen ouer our heads, although wee haue beene forced to paſſe through fire and water, yet haſt thou deliuered vs, and brought vs into a wealthy place, where thy word & Goſpell, euen the truth of our ſalnation, is freely deliuered. Wherefore, O God, ariſe, let thine enemies be ſcattered: let them that hate thee, flie before thee, as the ſmoake vaniſheth, ſo let thine enemies be driuen backe: let them not come neere thy ſanctuary. As wax melteth before the fire, ſo let the enemies of thy Church periſh at thy preſence, and let thy people be glad: let thy congregations ſing and reioyce, let thy beloued leape for ioy. O ſend downe thy gracious raine vpon thine inheritance, refreſh the weary members of thy church: let them bee recomforted: let the ſolitary poore man that thirſteth for thy ſauing health, bee filled with the hid treaſures of thy loue. Deliuer the impriſoned, and let the children now in captiuity bee ſet free. Wound the heads of the obſtinate and ſtiffe-necked aduerſaries of thy Church, and ſmite the hairie ſcalpes of ſuch as ſeeke to deſtroy thy people. Deſtroy the companie of the ſpearemen, and the multitude of the proud,

proud, whoſe hearts are lifted vp againſt thy people. Scatter thoſe idle and euill affected ones, whoſe delight is in warre: ſo ſhall all kingdomes of the earth ſeeke thee, and the nations diſperſed ſhall attend vnto thy voice, and all ſuch as know thee, ſhall ſing foorth thy praiſes, yea, they ſhall ſing vnto him that rideth vpon the high heauens, and aſcribe all power vnto thee our great God, our mighty King, our huſband and head. O God of hoſtes cauſe thy face to ſhine vpon vs, and wee ſhall be ſaued.

O Lord encreaſe our faith.

A prayer for the Church of Chriſt.

MOſt gracious God and loning Father in Jeſus Chriſt, looke in fauour vpon the eſtate of thy Church generally diſperſed through the whole world, and whom by the malice of Sathan, and the tyrannie of Antichriſt, thou leeſt continually aſſailed with many dangers: Bee thou therefore a caſtle and defence, a buckler and a rocke, ſtrong and forcible to withſtand the furie and force of all aduerſaries: and for the better comfort, endue it continually with faith vnfained, wherein it, and euery member thereof, may ſafely runne and repaire vnder the ſhadow of thy wings, whenſoeuer perill appeareth. Graciouſly guide and

gouerne it, be preſent with it, and take the defence thereof into thine owne hands, to whom it ſpecially and alone belongeth, and let it hold on the true courſe of profeſſing and practiſing thy true religion, that the aduerſarie may haue no cauſe to condemne it, through ſinne, which howſoeuer it may ſeeme to dwell in the moſt godly, while wee liue here, yet let vs alwaies haue an eye and diligent watch ouer our thoughts, words, and actions, that our light may ſhine by thy glory, our good, and example of other, in peace and warre, in comfort and calamitie, and not be diſmayed at the noiſe and report of the greateſt danger. Amen.

O Lord increaſe our faith.

A motion to Prayer, wherin the ſoule muſt arme it ſelfe againſt dangers of the time, in regard of falſe doctrine.

CHriſt foreſeeing in the daies of his fleſh, that after his departure, his children ſhould be in danger to be ſeduced from his ſincere truth, by the miniſters of Sathan, falſe Prophets, and lying teachers, hath very graciouſly giuen vs a forewarning to take heede of ſuch as enter in amongſt vs in ſheepes clothing, who are inwardly

wardly rauening woolues, who ſhould priuily bring in damnable hereſies, euen denying the Lord who hath bought them, and who bring vpon themſelues ſwift damnation: yet many ſhall follow them, by whom the way of truth is euill ſpoken of. It was prophecied long agoe, that in the latter daies (euen in the dayes wherein wee liue) ſhould riſe vp very dangerous doctrins: and Sathan ſhould transforme himſelfe into an Angell of light: and falſe Apoſtles hauing put on the perſon (as it were) of Chriſt himſelfe and his Apoſtles, ſhould creepe into the hearts of Gods children, and ſo enchant them with their counterfet holineſſe, that many through their hypocriſie ſhould bee deceiued: Many ſuch haue in our dayes riſen vp, and haue carried great ſhew of being the flock of Chriſt, but by their actions haue ſhewed themſelues very deuourers of the ſheepe of Chriſt, and haue ſought to ſucke the blood of his Saints: of which kinde of deceiuers there are manie kindes (and they moſt ſubtill and wilie in their generation) and therefore it behoueth the children of God, to be carefull, watchfull and obedient vnto the will and word of God, which is the line whereby wee muſt direct our courſe, to ſaile aright vnto the harbour of the heauenly truth. We muſt touch the compaſſe of our hearts with the loadſtone of truth, whereby wee ſhall be

2. Pet. 2. 1. Sathan and his miniſters change thēſelues into Angels of light.

There are many kinds of deceiuers

be able to eleuate all our affections vnto the heauenly day-star Christ Iesus, that no counterfet stone of mans deceitfull opinion, shall draw vs from the course vnto our heauenly harbour, the kingdome of God, where we shall enioy true and heauenly comforts, euen in this life.

Let vs therefore pray, that wee be not miscarried by the deceits of the wicked pilot Sathan, whose directions are meerely indirect, and whose sailes are deceitfull, being glorious to the eye: and the barke wherein hee carrieth his vnhappy passengers, seeming to be a most secure cradle, glising on without tempest or waue, vntill it come to the end of their race, where alas they fall into the gulfe of perpetuall perdition: such a master is he, and such mariners are his false Prophets, that they delight flesh and blood, and all their course seemeth sweet: but short and sowre merchandize they shall haue, that passe in the pinnace of his poysoned errors.

Sathans barke deceitfull and a secure cradle.

Let vs therefore bee watchfull, and flie his painted poyson: for wee may be soone miscaried, if wee enter but one steppe into this course. Let vs call to minde that Paul hath forewarned vs of a very perillous gulfe, wherein without great watchfulnesse and prayer, wee may easily fall, and that is, into peruerse opinions, drawne thereunto by such as should enter in euen amongst our selues, yea of our selues, euen of the fel-

Act. 20. 25. 30.

low-

low teachers in our congregations, that shoulde speake peruerse things, yea, and draw disciples after them: the strength of whose inchantments wee haue seene, euen in our owne Church of England, whose peruerse doctrines might bee recited, but more fitly omitted: the Spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of error, and doctrines of diuels, which speak lies through hypocrisie, and haue their consciences burned with an hot iron. 1. Tim. 4. 1.

Let vs hearken vnto the word of the Lord, and embrace it: Therefore let vs striue in all obedience and meekenesse to be taught the truth, pray for vnderstanding and fulfilling of the same, that we may be able to discerne these false Prophets & dreamers of dreames, of whom Moses also forewarned the children of Israel, willing them not to hearken vnto the idle fantasies of men, who prophesie vnto vs lies, and teach vs vanity, that speake the visions of their owne hearts, and that teach those things that they themselues haue inuented of their owne braines, and which they haue not learned out of the word of the Lord, and yet say, The Lord hath sayd it: being puffed vp, and yet know nothing, but doting about questions, and strife of words, wherof commeth enuie, strife, railings, euill surmisings, &c. and yet feare not, nor blush to make the Lord of heauen. Deut. 13. 16. vers. 6. Ier. 23. 19. 1. Tim. 6. 4.

The impudency of false Prophets.

heauen the author of their lies and vanities: who being enemies of God, very traitours against his crowne, kingdome and dignity, sticke not to colour their diuellish practises, preuish opinions, and grosse errors, with the word of GOD, when indeede the word of GOD bewrayeth them, confuteth them and confoundeth them. Are not these false Apostles deceitfull workers (saith Paul) transforming themselues into the Ministers of Christ, and into his Apostles?

2. Cor. 11. 13.14.15.

Hacket a counterfet Christ.

Such a strong deceiuer arose of late, euen yesterday, that hideous Hacket, stirred vp by Sathan, who was transformed into no lesse in arrogation of Title, then into Christ himselfe, hauing on a kinde of habit of holinesse, his heart fraught with a legion of Diuels, who powred out mighty blasphemies against God, high treasons against her late innocent Maiestie, and most detestable practises against his Country: and yet a Christ: nay, a cursed caitife, in whom was performed the saying of Christ our Sauiour, that there should arise false Christs, that should shew such strength of errours, that if it were possible the very elect should be seduced by them. And surely it is dangerous for the weaker sort to touch them in discourses, in disputations, or any conference, vnlesse it please GOD to arme them strongly with the sword of the Spirit, that by the word of truth they

It is dangerous to dispute with false Prophets.

may

may bee enabled to confound them in their arguments: for the very true Chriſtians may often fall through frailty in ſome conceit of things euill to be good, and good things to be euill: and ſpecially when it ſhall carry colour of godlineſſe, to conceiue it ſo. And many times it falls out that euill things carry colour to preach vnto vs good, as in the adherents of this wicked man, the two Gentlemen that were deceiued by him, and drawne to enter into an vnlawfull action: that that action caried colour of loue, in that they preached repentance vnto their country: it carried colour of Religion, in that they preached as meſſengers ſent from God. But ſee how all theſe gay ſhewes were mingled with miſchiefes, tending to ſtirre vp vproares and tumults among the people, and to raiſe an euill opinion and diſloyalty in the ſubiects towards her Maieſtie: and moreouer, it tendeth to enuy and wicked zeale, to bring magiſtrates into contempt. All which preach vnto vs, that it is time for all eſtates to looke about them, to bee watchfull, & to be ready to ſtand in the day of tryall: for theſe are perſecutions raiſed againſt the higheſt, euen by ſuch as are with vs in ſome outward ſhewes, but not of vs, as the iſſue of their works declare: but in my poore opinion, this their preaching publiſheth to vs Gods diſpleaſure, for ouermuch ſecuritie. If they being falſe Prophets preach vnto

Chriſtians through frailty may fall into errors.

vs repentance, it is time for the true Miniſters of God to cry out for repentance: for God many waies preacheth vnto vs repentance and amendment of life. And becauſe the diuell to an euill purpoſe preacheth that which may admoniſh vs, let vs vſe the meanes to learne how to amend what is to be amended: ſo ſhall we tread him and his purpoſes vnder our feete, and GOD himſelfe will ſend Preachers to publiſh his pleaſure, and to declare his truth with warrant of his word, whoſe exhortations ſhall not be by deceit, nor by vncleanneſſe, nor by guile, but as they were allowed of God, and to whom the Goſpell being committed, they ſhall ſpeake, not as they that pleaſe men, but God, which ſhall approue their hearts. By whoſe doctrine alſo wee ſhall be able to finde out all the falſe Prophets that endeuour to miſcarry vs. The aptest meane to bring men into the captiuitie of errors, and erroneous teachers, is ignorance of the word, which would God it were meerely banished the church of God, that through knowledge wee might wade in the true word, and by the ſame diſtinguiſh and cull out the poyſon of all peruerſe teachers, and caſt it in the fire of vtter obliuion: that the hearts of true Chriſtians might bee comforted, and all the congregation of God knit together in loue: and that all the Miniſters of God might proceede in one rule, and might.

Ignorance the mother of errors.

Col. 2. 2.

might all minde one thing in the Lord: that nothing bee done of contention or vaine-glory, but that in meekenesse of minde euery man esteeme other better then himselfe. Phil.6.

What moued those two gentlemen, Ardington & Coppinger, to runne that course, but vaine-glory and ignorance of the Word, without the knowledge whereof, the intricate and hidden subtilty of that wicked monster Hacket, could not bee descried, who bewitched them with forgetfulnesse of their duties to God, and their most gracious Queene: for that they searched not the counsell of God, neither builded their proceeding vpon his Word: but pricked on by the sting of singularity and vaine-glorie, brake out into desperate & irreligious tearmes, laying open, as it were before all the world their owne corruptions, and the diuellish affections of that wicked man, that counterfet Christ, that forged King, who was deseruedly crowned with a halter in Cheape, according to that word of Paul, That the end of these men shall bee according to their workes.

The end of Hacket that counterfet Christ. 2.Cor.12.15

It is time for the children of God to take warning and bee watchfull, considering these dangerous times, where swarmes of false prophets doe euerie where flie too and fro to disquiet the Godly, as Papists, Brownists, Anabaptists, the Familie of lust and lewdnesse, tearmed the Family of loue, and many other dangerous sects, who seeke

ſeeke to quench the ardent zeale of ſincere Chriſtianity, ſtriuing about words which is to no profit, but to the peruerting of the hearers. But let vs pray that our Miniſtery may ſhew it ſelfe approoued vnto God, and that our Miniſters need not to bee aſhamed, but may diuide the word of truth a right, that they may ſtay prophane and vaine babblings, which increaſe to more vngodlineſſe: And that they may keepe the patterne of the wholeſome word which they haue learned in faith, and which they may teach in loue in Chriſt Ieſus. For ſuch is the ſubtilty of this wicked worke-maſter, who hath ſent foorth theſe helliſh harueſt men: ſome one of theſe his ſubtill ſects in that ſhew meeteth, and as it were, matcheth euery godly endeauour and ſincere courſe that the children of God doe practiſe indeed, onely to impaire the credit of a right Chriſtian life in Gods ſincere children, by the oppoſition of ſcience, falſly ſo called.

2.Tim.2,25.

1.Tim. 6.25.

¶We know that it is the duty of euery childe of God, to doe good workes to approoue his faith, by which faith he is iuſtified: and wee ſee that the diuell hath ſtirred vp a doctrine of workes, that by them men are iuſtified, & therefore ſuch as ſtand vpon their owne iuſtification, carry themſelues in ſhew anſwerable in morall ſincerity to the moſt godly: when yet they hang in the Spiders web of ſinne, becauſe they imagine

gine that God will thanke them, becauſe they doe that which hee hath commanded them: and yet by the mouth of God himſelfe they are condemned for vnprofitable ſeruants. Luk. 16. 9, 10.

We know that true Chriſtians doe thirſt after the word, and deſire to be fed with the food of the Goſpell. And therefore deſire to repaire vnto Sermons, and to be ſtudious in the word. And wee may ſee how the Diuell prouideth to blemiſh this Chriſtian vertue, by ſtirring vp euen of his wicked miniſters to performe the ſame, as did the ſoothſayers of Pharaoh, and at length to breake out into groſſe and moſt palpable euils, to the end that the fall of them that ſtood not, ſhould blemiſh the zeale of the right godly affected.

Againe, wee know that it is the dutie of Chriſtians to ſhunne ſwearing and blaſphemie, to giue continuall thanks for Gods benefits, to inſtruct their families, and to pray for and with them. And wee ſee that the diuell hauing emulation heereat, endeauoureth either to draw ſuch as exercile this ſincere courſe of life into ſome action to diſcredit their profeſſion, or elſe ſtirreth vp ſome counterfeit of his in ſome ſhew to performe this integritie, that at the laſt by ſome notable fall, hee may bring all other ſincere profeſſors into ignominie. Therefore brethren ſtand faſt, and keep the inſtructions which yee haue beene taught, either by words or by the exam- 2 Theſ. 2. 15.

ples

The Diuell practiseth to blemish the Preachers of the word.

ples of the Apostles. For aboue the rest of his dangerous practises, marke how hee endeuoureth to blemish the profession of the Gospell, euen to the Ministerie, and in the sound Preachers of the word, by drawing them into some grosse euill or other, to the end that hee may bring all the godly and zealous workemen of the Lord into contempt, blinding the eyes of the world, & thereby raiseth a false opinion of the very sacred truth.

By this we see, that euen now is come the time of tryall, and now it will be found out who are Gods children in shew, and who indeed: it will appeare who will continue vnto the end: for if wee giue consent to strange doctrine, to new deuises, to false and counterfet wayes, whereunto we are daily moued, then shall wee be vagabonds from the Church of God, howsoeuer wee seeme to dwell in the same, and to be members of it in outward shew: then will God in the last day say, I know you not: howsoeuer wee say wee haue prophesied and preached in his name.

What the true Confessors must looke for.

Oh let vs therefore pray, that wee may hold on a true course, and keepe the line of the truth, without going to the right or left hand, howsoeuer subiect wee shall then be to slanders, to scoffes, to reproches, to imprisonments, and sometimes to death it selfe.

Happy are we that haue the booke of life laid open before vs, wherein is contained

tained the way to Gods kingdome, and whereby wee may take the path to heauen, and that without reproofe, whereof we may reioyce.

And for a farther cauſe to moaue vs to goe vnto God in prayer, let vs ſomewhat conſider the controuerſies which of late haue riſen by the worke and inſtigation of the Diuell, euen in our owne Church, amongſt our owne guides, in our owne native land: how it hath raiſed a ſcruple and doubt in ſome that are not altogether grounded in the knowledge of the word, whether they ſhould obey the Magiſtrate in Eccleſiaſticall cauſes, and whether there ſhould be a ſuperioritie or equality in the Church gouernors. Theſe, and many other euills hath hee raiſed, to hinder the preaching of the Goſpell, which is greatly to be lamented, and an eſtabliſhment of concord amongſt our ſelues to be ſought, and heartily prayed for. And that hath our moſt gratious and religious King James ſo godly reconciled, as there is great hope that quarrell is at an end. The word warranteth our obedience vnto Magiſtrates, and therefore woe be vnto him that will teach vs contrary doctrine. Let vs endeuour to performe our duties, and giue vnto God that which is Gods, and vnto Ceſar that which belongs vnto Ceſar. And for the controuerſie of the inequalitie of Church-gouernors, it is to be conſi-

A conſideration of the controuerſies in our owne Church.

dered

dered that there are ſeuerall functions in the Church, and euery function hath his ſeuerall perſon and place, let vs therefore pray that euery perſon may meaſure his calling by the word, and limit his ſuperioritie or inferioritie, as they are therein directed, then ſhall not the people of God want their due food in regard of humane contentions. Oh that euery one would enter into his own conſcience, and as much as in him lyeth, caſt away all carnall conſideration, and what the word of God warranteth, let him hold, & giue no ground to the cauillers, and ſhun the contrary.

And for vs that are the common people, that muſt expect to be fed by the Miniſtery, let vs pray for their vnitie, and that God will giue them humble ſpirits, vigilant and watchfull eyes, knowledge, loue, zeale, and conſtancie, that the falſe Prophets may bee abandoned, and the true miniſters of
Heb. 13.17. God be eſteemed and imbraced as the Miniſters of God. Let vs obey them that haue the ouerſight of vs, and ſubmit our ſelues, for they watch ouer our ſoules, as they that muſt giue accounts, that they may doe it with ioy, and not with griefe, for that is vnprofitable for vs, knowing that falſe Prophets are the enemies to the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their belly, and whoſe glory is their ſhame, which minde earthly things.

If

If any man therefore purge himselfe from these, hee shall bee a vessell of honour and sanctified and meete for the Lord. And therfore let euery man pray vnto God that they may all speake one thing, and that there may be no dissentions amongst vs, but we may bee knit together in one mind, and in one iudgement, so shall the glory of God appeare, and our Church prosper.

The prayer against false Prophets errors, Schismes, and for increase of Christianitie.

FOrasmuch, good Father, as the darter times of the world are come vpon vs, and wee are by thy diuine prouidence, allotted vnto these dangerous and euill daies, wherein, as wee haue beene foretold, many false prophets and peruerse teachers, dreamers of dreames, and lying Apostles are risen vp: and Sathan that wicked Serpent hath turned himselfe into an Angell of light, and his Ministers into the forme of thy Sonne Christ, and his Apostles, whereby hee endeauoureth to continue his kingdome, and to hinder the passage of thy diuine word, to exalt errour, and to stop the truth, to confirme vanity, and to blemish thy word. And forasmuch also good father as that man of sinne, the sonne of perdition,

dition, heeretofore foretold to come, is already come, and hath eſtabliſhed his ſeat of pride, and ſendeth abroad his lying miniſters to ſeduce ſuch as haue not ſufficient taſte of thy word, & whom thy grace directeth not to beware of his wicked practiſes. Grant (oh mercifull God) that wee may through the aſſiſtance of thy diuine Spirit, bee wiſe in thee, and ſo bee guided by thee, that the deceiuing deuices of theſe lying ſpirits withdraw not our mindes, hearts and ſoules, from the true embracing of thy ſacred word. Grant O Lord, that wee wander not from the path of thy heauenly Kingdome, but may conſtantly and firmely perſeuere in thine infallible truth vnto the end, and may banish all errors and ſhew of falſhood, and abide in the vnity of thy true Church, and Chriſtian religion for euer: let not deceitfull things miſcarrie vs, let not the craft and ſubtily of Sathan, nor the hypocriticall habit of holineſſe, (wherwith many of the children of perdition are clad to deceiue the ſimple and true of heart) preuaile with vs. Defend vs good Father, from erroneous ſects, and let vs not in any ſort ioyne with the ſchiſmes and diuiſions of the world: for (good Father) as they are many, ſo are they in many ſorts dangerous, for they all carry ſhew of truth, ſome mixed with the truth, and all of them defended for a truth, inſomuch as the truth it ſelfe is little, yea, leaſt of all

maintained,

maintained, but ſuppreſſed, perſecuted, and vpbraided, euen with the titles of error, hereſie, falſhood, noueltie, cauſe of tumults, of rebellions, and contempt of Magiſtrates, and ſuch like perſecutions: which how contrarie it is thou knowest. It is hard therefore, vnleſſe thou vouchſafe the light of thy holy Spirit, to diſcerne betweene theſe, and as hard to ſtand without being ſeduced with their ſubtilties: ſend downe therefore thy grace, and direct vs in thy truth, and gather vs together in one ſound profeſſion: enable vs to conceiue aright the things that belong vnto ſaluation, & keepe vs from ſuch as come into the Church in ſheepes clothing, but are inwardly rauening Wolues, which ſpare not thy flocke, but cruelly deuoure thy beloued ſheepe with the poiſon of erroneous doctrine: and root out the tares, cockle, and darnell of error, already ſowen, from the good ſeed of thy word.

And forasmuch (good Father) as the caſe ſtandeth ſo, that whoſo will profeſſe thy name, and ſeeke to ſanctifie the ſame in a ſincere and a right courſe of life, not bending his affections, or yeelding liking to the wicked courſe of this world (in whoſe proceeding ſtandeth but the ſhadow without the ſubſtanciall fruite of ſinceritie) cannot wade thorow this vale full of confuſed corruptions but he ſhall fal into the hands of ſuch as carrie the titles of Chriſti-

ans, and yet will ſeeke Antichriſtianly to oppoſe themſelues againſt him, with the bitternesſe of their vpbraidings, to quaile (if it were poſſible) and to diſcomfite, nay to ſeduce euen the faithfull frō the ſincere ſeruice of thee. And this (deare Father) is daungerous vnto the weake and feeble ones. Wherefore giue vs ayde & ſtrength, that we ſlide not by their ſlippery practiſes from a conſtant perſeuerance in the inuiolable truth, but rather may with all willingneſſe, not onely lay downe our good, and all naturall reſpects, but euen life it ſelfe, rather then to ſhew our ſelues as broken bowes, to ſtart aſide with euery blaſt of vaine doctrine, and thereby be carried away into vanity and errour.

And according vnto thy promiſe, vouchſafe that whenſoeuer any of thy children, for the teſtimonie of their faith in thee, and for their ardent zeale of thy word, ſhall be apprehended, reproued, conuented before Princes or rulers, howſoeuer vnlearned or vnable they ſhall bee, in reſpect of deepe literature, or worldly wiſedome, thine holy Spirit may enlighten their vnderſtandings, giue knowledge vnto their hearts, and vtterance vnto their lips, that they may be able to ſpeake and defend thy truth, to the vtter confutation of ſuch falſe teachers as ſhall with ſtand the ſame: and giue them alſo knowledge and boldneſſe, that the high lookes, and the thundring threats of the

the mighty aduerſaries, diſmay them not: ſo ſhall thy name be glorified, thy word magnified, and thy poore children ſing forth the praiſe of thy might and Maieſtie, with heauenly wiſdome in worldly fooliſhneſſe, and in the end be crowned with the diademe of eternall felicitie with thy Saints in bliſſe. Amen.

O Lord encreaſe our faith.

A ſhort prayer againſt errors and ſchiſmes.

WE humbly pray thee moſt mercifull Father in mercy to looke downe vpon the dangerous eſtate of thy Church, which is much peſtered and infected with the ſuddes of error, inſomuch as it ſeemeth to be ſwallowed vp of the perillous inundations of ſects and ſchiſmes, coyned by the ſubtilties of that wicked one Sathan, whoſe practiſe is euer from the fall of Adam, to ſtop the pure proceedings of the Goſpell, by the pernerſe works of darkneſſe. Sanctifie therefore thy children, with thine eſpeciall grace, and manifeſt thy trueth vnto them, that by the light thereof they may know how to ſhape the way to the true ſeruice of thee. And let them be able to diſcerne betweene truth and error, that they may be alwaies free from he-

relies, & not be intangled with falſe doctrine, nor defiled with the loathſome pitch of mans inventions, not being indued with the puritie of heauenly knowledge: and grant that we may all ioyne together in one trueth, wherein we may liue and die: & ſo in Chriſt thy Sonnes merits, liue with thee in heauen eternally. Amen.

O Lord increaſe our faith.

A motion tending to a prayer, that we may gouerne our ſelues according to our duties in our callings.

Our good liking of our high eſtates dangerous.

WE often offend all the ſort of vs in this point, namely, in attributing more vnto our wealth, our worldly wiſedome, our offices, our places and high titles, our callings, and our ſkill in whatſoeuer arte or facultie, than indeed wee ought: for by our good conceit of any of theſe, wee imagine that all good ſucceſſe commeth of our ſelues: inſomuch as the wealthy ſeeme to be ſecure in regard of their abundance in all things, and thinke they haue need of nothing, and therefore ſeldom or neuer flie vnto God for ſuccour, but ſeeke it in their cheſts.

The politike and wiſe according vnto the world, are careleſſe in the counſell of God, of his directions, and aſſiſtance,

sistance, because in their generations they are wiser than the children of light; and so deepe are they in their owne selfe-iudgement, that it is impossible for them to be deceiued. They that haue high, profitable, and honorable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what auaileth it if they execute such high places without the due obseruation of the sincerities of conscience, violated with corruption and violence towards inferiours, and with cruelties toward such as offend them? These high callings, honorable or profitable offices, will render vnto the abusers of the same, the reward of eternall ignominie in the end.

A sincere conscience must accompanie a high office or calling.

The baser sort of men, such as in their artes, faculties, and manuall occupations, doe exceed other in skill and excellence, they waxe arrogant, and eleuate themselues aboue other, and in their conceits despise other, yet in the end besot themselues, and fall into miserable contempt, euen of the most base.

Too good opinion of our skill in manuall occupations, dangerous.

Sith then that these high gifts oftentimes makes vs to forget our selues and God, it is good and most expedient for euery man in his calling, to looke vnto the end for which hee was called thereunto, and to proceede vnto the performance and execution thereof, according to the commandement of God, in truth, in zeale of a good conscience, and in all

Euery man must consider why hee was placed in his calling.

humilitie and meekenesse, knowing this, that otherwise, our callings will be crossed, and that in iudgement. Saul was worldly wise, and a mighty King, and one that stood in the place of high honour and dignitie: yet because hee thought his wisedome better than indeed it was, the Lord pulled him downe from his kingly Throne, to ignominie and shame. Iob was wealthy, yet hee was brought to extreame pouertie, to shew the vncertaine estate of rich and wealthy men. Achitophel was wise and politicke, insomuch as his counsell was accounted as the Oracle of God, yet because it was not seasoned with the trueth in the feare of God, it turned to his owne shame, and at last his counsell being contemned, hee hanged himselfe. The Iudges that accused Susanna falsly, were men of authoritie, yet for that they abused their authoritie, they were found worthy of death. Demetrius was a cunning artificer, & vnder colour of his skill, and by reason of the gaine which he got by the same, hee was moued to driue others of the same mysterie, not hauing the feare of God, not onely to forsake religion, but to raise tumults against Paul. So that wee see that not one of these excellent gifts or rare qualities, are of themselues able to comfort or reliene vs, but rather of our selues to draw vs into diuers euills, yea and breed in vs greater inconueniences, than if wee were destitute

Iob 13.

2. Sam. 16. 23

2. Sam. 17. 13

Our callings themselues cannot receue vs.

tute of them. And therefore it behoo-
neth euery one of vs to craue the aſſi-
ſtance of God, and the direction of his
grace, that wee may guide our profeſ-
ſions, and vſe his gifts wiſely, reue-
rently and humbly, knowing that it
commeth not of our ſelues to performe
any good in what place and calling ſoe-
uer wee bee, howſoeuer rich, howſoeuer
glorious, howſoeuer wiſe, howſoeuer
cunning wee are. Without the feare of
God wee are yet poore, ignominious,
fooliſh and ignorant, and very ſots, and
nothing that we take in hand ſhall proſ-
per to the end, howſoeuer it fare with vs
for a time.

No calling without the feare of God proſpereth.

Wee may not ſhew our ſelues ſwine,
who ſeek their draffe and akorns, and
their whole nutriture from the earth,
neuer looking vp to the hand that gi-
ueth it, nor to the tree from whence it
falleth. Wee liue not by bread onely
that wee ſow and reape of the earth:
we get not our wealth by our owne wiſ-
dome, but by the prouidence of God, by
his word, and by his promiſes, which
wee apprehend and receiue by the hand
of faith: and therefore muſt wee looke
vp vnto the hill, from whence commeth
our helpe. We muſt flie vnto the Lord,
who bleſſeth our wealth, our wiſedome,
our authority, our knowledge, and our
occupations: for hee ſetteth in authori-
ty, and pulleth downe, hee giueth wiſ-
dome, and beſotteth it, hee inſtructeth
vs in arts and ſciences, and in our oc-

cupations, and hee bleſſeth and curſeth vs in them: as we ſhew our ſelues in dutie obedient vnto him, ſo he ſheweth him ſelfe ready, willing, and able to bleſſe and helpe vs.

It is not enough to bee able in ſome meaſure to diſcharge our dutie in our offices and callings, but wee muſt pray that we may diſcharge the ſame truely, which we cannot doe without the bleſſing of God. Except the Lord builde the houſe, they labor in vaine that build it. Except the Lord keepe the city, the watchmen wake in vaine. All our endeuours and labours are to no purpoſe, except the Lord bleſſe the end. It is in vaine for vs to riſe earely, and to goe to our reſt late, and in greife to eate our bread, vnleſſe the Lord giue a bleſſing vnto our labours and ſtudies.

Pſal. 127. 1. 2. &c.

Verſ 2.

Wherefore let vs repaire vnto our good God with humble hearts in faithfull ſupplications, that hee will giue vs ableneſſe to performe our callings skilfully and religiouſly, that in a quiet conſcience wee may eate the fruits of our labours, and ſo proſper in all that we take in hand, that our brethren bee neither deceiued by vs, nor our ſelues forced to vſe any vnlawfull thing for our owne releefe, which may offend the Lord.

A prayer that a man may liue vprightly in his calling.

O God of all comfort, and giuer of all conſolation, forgiue my ſins, cleanſe me, and waſh me from all iniquitie, which diſable me to performe my calling in ſuch ſincerities as becommeth mee: and through the blood of thy Sonne, purifie my heart, and my imperfections, increaſe my knowledge, and ſanctifie mine affections with thy grace, that my ſinnes being forgiuen, I may reſt in thy fauour, and in thy fauour finde continuall comfort, and be daily bleſſed with new gifts: that I may bee found perfect in my calling, ſeaſoned ſo with a liuely faith in thee, that thy holy ſpirit may continually dwell and beare rule in me, and lead me to the due performance of thoſe things which thou requireſt to be done in my calling: that all vnnaturall affections being truely mortified, I may onely reſt in thee, and relie on thee, and be ruled by thee in all things.

Good Father, grant that I may take the direct and right courſe in my vocation to eternall life. In which courſe conſiſteth the inward peace of the ſoule, which is onely delighted in thine inuiolable truth reuealed by thy ſonne, and left vnto vs in his word and laſt will. In which his laſt will and Teſtament

are comprehended all neceſſarie rules, & the ſacred diſcipline, whereby the children are to guide themſelues in their ſeuerall callings: which directions are comprehended in three principall vertues, by thee beſtowed vpon them that ſeeke them at thy hands in the name of thy Sonne, Faith, Hope, and Loue: which three are ſo vnited & knit in one, that they dwel all together in thine elect children: and ſo preciſely direct them through thy grace, that they goe not awry in their callings.

I therefore (good Father) being of mine owne wiſedome ignorant, and of mine own power vnable to comprehend the height, the length, and depth of my calling, inſtantly beſeech thee in mercy to behold me, an vnperfect creature without theſe virtues, and ſo adorne me with them, that I may be made perfect in all good workes of the ſpirit, that my bodily labors bee not in vaine in thee.

Grant alſo, that I may ioyne with all my trauells, labors, affections, deſires, and endeuours, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlineſſe with godlines, brotherly kindneſſe with brotherly kindneſſe and loue, that I be not vnfruitfull in my calling, but may acknowledge thy Sonne Chriſt Ieſus, and in him to haue peace of conſcience: that I may be patient in troubles, long-ſuffering in wrongs,

wrongs, meeke in trials, faithfull in expecting helpe in diſtreſſe, reioycing in heart, quieted in minde, in hope to enioy at thy hands, and in thy good time, whatſoeuer maketh vnto the true comfort of my ſoule, and the releefe of my bodie: that in all truth and inward feeling of thine ayde my calling may bee made perfect, & ſealed with the ſeale of thine owne ſpirituall approbation. So ſhall I then vnworthy creature, and all ſuch as thou haſt committed to my charge bee directed in the true knowledge of thee, and ſuſtained with things neceſſary whiles we liue heere.

Oh bleſſed Lord and louing Father, except thou thus direct mee, I cannot ſtand, but ſhall fall into many miſeries: for no eſtate, no degree, no calling, office, function, or trade of life, can proſper, or bee rightly performed, without thy continuall ayde, direction, and prouidence.

Therefore Lord, guide mee by thy ſpirit, encreaſe my faith, giue me wiſedome and ableneſſe in all things to execute my calling as I ought: and to the execution thereof, bleſſe all my members, make them apt and ready inſtruments to performe their duties, that in no point I faile in a Chriſtian proceeding therein. And bridle in mee the nature of fleſh and blood, which (vnleſſe thou ſeaſon my affections by thy ſpirit) will ſo much the more glorie, by how much thou haſt exalted mee

to

to worldly preferment, and enable mee to liue in this world in higher reputation than other men, wherunto flesh and blood is ready to attribute cheifest felicitie.

And by that subtill shift, Sathan many times moueth vs to relie vpon vaine things. And therefore (good Father) vouchsafe to ground all mine affections vpon thy feare, that I be not miscarried in my calling from true obedience vnto thee, without which, neither honor, profit, wealth, wisdome, or any other blessing of thine can stead, releeue or comfort me.

Bee present therefore, good and gracious Father, with mee, and grant that all things that I take in hand, may begin in knowledge, proceede in feare of thee, and end in loue, that my whole course of life may bee blessed with good effect, in all my endeauors: that neither mine enemies reioyce at my miseries, the godly bee offended at my rashnesse, nor my estate hindered by my foolishnesse. Good Lord grant this for thy Sonnes sake. Amen.

A short prayer that a man may liue vprightly in his calling.

LOrd God Almighty, mercifull and pure bee pleased in fauour to consider the weakenesse of man, and so sanctifie vs with thy grace, that wee may all confesse our sinnes, and cry to thee

thee for pardon: all acknowledge our weakenesse, and crie to thee for strength: all see our ignorance, and come to thee for knowledge how to behaue vs in this mortall life in our seueral callings: that thereby both thou maiest bee glorified, our brethren comforted, and our selues releeued: that when we shall bee called by thee to render an account of our stewardships, we may be able to stand before thee acquitted from all that either sin, the diuell, or our corrupt flesh may charge vs with, not through our owne deseruings, which in our best endeuors are euill euermore, but in the merits of thy Son Christ, in whom thou art well pleased. Amen.

O Lord increase our faith.

A motion to a Prayer that wee may arme our selues to suffer crosses, and before to call to mind what is to be done when affliction commeth.

The poore mans entertainment in this progresse.

EVery one that walketh aright, shal suffer affliction: vnder which title of affliction, are comprehended all troubles, crosses and calamities whatsoeuer, bee it pouerty, sickenesse, imprisonments, enemies, losse of goods, slander,

der, baniſhment, or whatſoeuer other aduerſitie. And all theſe, or ſome part of them do all the children of God eſpecially taſte, but in loue, although ſometime the wicked are touched with them alſo, in the Lords iudgements: But for the moſt part, the wicked come not into miſfortune like other men, but are luſty and ſtrong, and flouriſh like greene Bay trees, laying vp great heapes of riches for their children. And contrariwiſe, the godly, ſuch as feare God and walke in his wayes, ſuch as tremble to ſinne, they are pinched with pouerty. they are viſited with ſickneſſe, they are impriſoned, they are perſecuted, ſlandred, and taſte of all the peruerſe things of the world, according to that ſaying of Dauid, Many are the troubles of the righteous, but the Lord deliuereth them out of all. Hee heareth the poore, and deſpiſeth not his priſoners. Such as are ſhut vp in the afflictions of the world, as was Dauid, who was perſecuted of Saul and croſſed by his owne ſonne Abſolon: as Joſeph, who was impriſoned for his ſincerity and continency, whoſe hard and ill intreatment is ſpecified, Pſal. 105. Jeremie the holy Prophet of God, was likewiſe impriſoned and buffetted, fettered and euill entreated, for doing the meſſage of God. Daniel, for that he refuſed to commit idolatrie, was caſt into the Lyons denne. Elias was purſued by the wicked miniſters of Jezabel, to haue beene ſlaine. But let vs marke how

The godly and the wicked are troubled, but in diuers ſorts.

The worldly eſtate of the wicked.

The eſtate of the godly in this life.

Gen. 39.20.
Ier. 20.2.

Dan. 6.6.

how the Lord worketh. Hee willeth vs to call vpon him in the time of trouble, and hee will heare vs, and eaſe vs. So theſe men cryed vnto the Lord, and hee deliuered them out of their diſtreſſe. Hee did not onely deliuer Dauid, but made him a King, hee did not onely ſet Joſeph free, but made him chiefe ruler of the Kings houſhold, hee was exalted out of priſon to promotion: ſo were Jeremie, Daniel, Elias, and all Gods children deliuered. We alſo read of Peter, Paul, Silas, and many other: the end of whoſe troubles, are comfortably wrought by the liuing hand of the Lord by prayer. Yet often-times the Lord permitteth his children to bee moſt deeply plunged in miſerie, in ſuch ſort as fleſh and blood often doubteth whether it be poſſible that there may be any meane to deliuer them, for wee ſee that wee ſticke faſt (as Dauid ſaith) in the deepe mire of trouble, where no ſtay is, where is no comfort at all, no friend to aide vs, no meane to redeeme vs, but the cruell ſtreames and mercileſſe waters runne as it were ouer our heads. The Lord ſheweth his children great troubles and aduerſities, but he turneth vnto vs againe, he reuiueth vs, and taketh vs vp from the deepe of the ſea. So did hee helpe the children of Iſrael, euen thorow the red Sea: the ſtory of Gods great goodnes and power therein is manifeſt, and comfortable to Gods children, how he fed them in the barren wilder-

The Lord worketh for his children. Pſal. 50. 15. Pſ. 107. 13. Gen. 41. 40.

Prayer draweth troubles to a good end. Pſal. 62 6.

Pſ. 71. 20.

wilderneſſe with bread from heauen, and how he gaue them drinke out of the hard rocke. Sampſon being ready to die with thirſt, the Lord gaue a fountaine of water out of the iawbone of an Aſſe to comfort him. Elias being hungry, had meat ſent him from God by a Rauen. The Lord can and will, if he ſee it expedient for vs, make vs bread of ſtones: hee preſerueth his children in the furnace of the moſt cruell fiery trial. The children of God walke through fire and water, but the Lord bringeth them into a wealthy place, as hee did Iacob, who came ouer Iordan with his ſtaffe onely, but hee returned very rich. God bleſſeth his children with good things, and when wee begin to ſhrinke through the extremitie of our afflictions, yet hee will extend his hand, as hee did vnto Peter, and will hold vs vp that wee periſh not in the waters of trouble. Let vs then caſt our burthen vpon the Lord, and he ſhall nourith vs, hee will not ſuffer the righteous to fall for euer. Let vs take vp the croſſe, and follow our Maſter Chriſt, who hath framed out this progreſſe before vs, and taſted of the crooked paſſage of the world. God is our helpe & ſtrength, yea, a preſent helpe in trouble: hee is ready alwaies to be found, why ſhould wee then feare, or be faint hearted, though wee fall into miſerie, as though ſome ſtrange thing happened vnto vs? Let vs be patient, and waite a while, for it is

Exo. 17.6. & Pſal. 14.8. Ex. 16. 13. Pſal. 78. 6. Iudg. 15.19.

Gods prouidence in feeding his children.

Pſal. 6.12.

Gen. 32.10.

Pſal. 69. 17.

Pſal. 55. 22.

Pſal. 46.2.

is the way that the godly haue walked before vs, and haue beene comforted. Dauid before hee was troubled, went awry, he fell from his duty to God, but after hee was touched with the croſſes of the world for his diſobedience, he began to looke backe againe from whence hee was fidden, and acknowledged, that it was his ſinnes that had plucked downe Gods anger againſt him. So hee reformed his heart, and confeſſed that it was good for him that hee was troubled. So let euery one of vs acknowledge that our miſeries are but meſſengers to reuoke vs from ſinne, and to keepe vs in awe of our God, who is ſo louing vnto vs, that he will not ſuffer vs to fall, but will by and by whip vs for our fault: if not, it is an argument that hee beginneth to leaue vs to our ſelues, to fill vp a greater meaſure of ſinne againſt the day of vengeance. Thus hee ſuffereth the wicked to wallow in their pleaſures, in health, in wealth, in friends, in continuall proſperity, & to haue as it were all hearts eaſe in this world: but alas, it is a dangerous ſlumber wherein they are caſt by the heauineſſe of ſin, wherein they lie fatting in all delights, but at laſt they come to the euerlaſting ſlaughter. And far better were it that they had ſuffred want in ſtead of wealth, ſickneſſe in ſtead of health, ſorrow in ſtead of ioy, paines in place of pleaſure, and all miſery & affliction in ſtead of their delights in this life, which is but

Affliction a neceſſarie meane to draw vs to God.

Affliction an argument of Gods loue, and continuall proſperity the contrary.

A ſowre ſaying to ſecure men.

but for a moment, rather then to periſh, for their pleaſure, eternally. But alas what is this counſell to the wiſe of the world? it is fooliſhneſſe. I will therefore ſpeake againe to the poore, to the miſerable, to the impriſoned, to ſuch as liue as though they were already dead, in regard that the world affoordeth them no comfort, and whoſe life ſeemeth vnto thee vnproſperous, a very madnes, very hell, and an ignominious life. To ſuch I ſay thus, and would wiſh them to take their croſſes with patience, and follow Chriſt: And let them not feare though the earth be mooued, and though the mountaines fall into the midſt of the ſea, though the waters thereof rage and be troubled, and the mountaines ſhake at the ſurges of the ſame, for there is a riuer whoſe ſtreames ſhall make them glad, for God is in the midſt of it. And thereof giueth hee the thirſty to drinke, and therewith waſheth he away the teares from the eyes of his afflicted children, and powreth aboundance of comforts vpon all ſuch as long for his ready helpe: and let them know this, that the poore ſhall not alwaies be forgotten: the hope of the afflicted ſhall not periſh for euer: the Lord is a refuge for the poore, a refuge in the time of trouble: he forgetteth not the complaint of the poore. But for the oppreſſion of the needy, & for the ſighes of the poore, I will vp, ſaith the Lord, and will ſet at libertie whom the wicked hath impriſoned. The Lord is our rocke and our fortreſſe, it is he that deliuereth vs, he is our ſtrength, let vs truſt

Gods fatherly care of his children.

Pſal. 12 5.

Pſal. 18. 2.

truſt in him, our ſhield, the horne alſo of our ſaluation, and our refuge: hee is not as the world, who loueth onely the glorious, the rich, and ſuch as are famous in the world, & who abhorreth the needy, the baſe, the poore and miſerable. But the Lord loueth and regardeth, he fauoreth & releeueth the poore: he hideth not his face from him that is in miſerie: but when hee calleth vpon him, hee heareth him, and releeueth him: and howſoeuer miſerably wee be croſſed, let vs be comforted, for the pooreſt that truſteth in him ſhall eat and be ſatisfied. They that ſeeke him, ſhall want no manner of thing that is good: although for a time we be tried and caſt downe, and moſt miſerably toſſed in this cruell world, and although wee ſeeme to walke thorow the valley & ſhadow of death, let vs not feare, for God is with vs, his rodde and his ſtaffe will comfort vs: he will prepare a table for vs in the ſight of ſuch as ſeeme to ſay of vs, God hath forgotten them: he ſhal annoint our heads with the oyle of inward comfort: he will fill our cup, and our ioy ſhall be full. And although it fall out with the godly in this world, that when they are afflicted, the wicked, nay, ſometimes ſuch as carry great colour of Chriſtianitie, are ready to perſecute them whom the Lord viſiteth, & ſticke not to adde more ſorrow vnto their griefe, whom the Lord toucheth with any croſſe; it is no new thing: for experience it ſelfe teacheth it, and it is become

The world loueth things famous and glorious.

The Lord deſpiſeth not the poore.

The world addeth ſorrow to him that God viſiteth. Pſ. 69. 16.

become a prouerbe, that one miſchiefe followeth another, and all troubles come together: and to verifie it, euery euill is made to fall vpon the afflicted man, and the world addeth miſerie to miſerie. What then? ſhall Gods children diſmay at this? God forbid: nay, which is more, wee ſee that if it pleaſe God to pull vs downe from proſperitie to aduerſitie, from abilitie and wealth, to diſabilitie & pouertie, as many times the moſt godly are by the hand of God in loue: how doe our ancient friends and familiar acquaintance ſlide from vs as though they knew vs not? They ſcorne to ſee vs, and they paſſe by vs, nodding the head, ſaying reprochfully, He truſted in God, but ſee his miſerie: and if there be any cauſe, they will haue a fling at him that is already ſtricken: and they thinke it ſeruice to God, to vex them that are vexed, and to afflict the afflicted. And ſurely, if without offence I may make the compariſon, the men of this world may be likened to a companie of dogges, who will ioyne all together vpon a poore cur that is already ouer-matched. And ſo do the cruell men hand in hand ioyne together to oppreſſe the oppreſſed. And therefore all ſuch as feare God, arme you againſt troubles, for the whole world is ſet againſt you. Are you poore? it will ſeeke your further miſerie: are yee ſlandered? it will ſpeake more euill of you: haue yee enemies? it will alſo hate you: are

Our deare friends flie from vs in our troubles.

Pſal. 38. 11.

The whole world is ſet againſt the godly.

are yee any way afflicted: it will seeke to pull you vtterly downe. But stand valiantly, fight a good fight against all these crosses, not with the hand of reuenge, but with patient abiding: so shall yee finde rest at the last. Cast all your care vpon God, for hee careth for you, his eyes are alwaies ouer the righteous, and his eares continually open vnto their prayers. 2. Pet. 5. 7. 2. Pet. 3. 12. Grudge yee not therefore at the prosperitie of the worldly men, who liue here in all pleasure and wantonnesse, nourishing their hearts as in the day of slaughter, although they seeke to kill you, and to oppresse you: be patient vnto the comming of the Lord, settle your hearts, for his comming draweth neere, and take the Prophets for an example of suffering aduersitie, and of long patience, who accounted them blessed which endured: consider the patience of Iob, and his misery, and marke what end the Lord made: for assuredly the Lord is very pittifull, and mercifull, who, although sorrow, mourning and teares endure for a night, sendeth ioy againe in the morning: although father, mother, and friends forsake vs, the Lord taketh vs vp: although we may not looke for outward comfort while wee liue heere, yet let vs suffer affliction, let vs sorrow and weepe, let our laughter be turned into mourning, and our ioy into heauinesse, let vs cast downe our selues before the Lord, and hee will lift vs vp. He hath said, I will not Eph. 5. 5, 6. They that suffer are blessed. Iam. 4. 9, 10. Heb. 13. 5.

not faile thee, nor forſake thee. Howſoeuer wee fall, we ſhall not periſh: for the Lord putteth in his hand, and therefore may the poore afflicted build his comfort vpon his promiſe, & ſay, The Lord is my helper, neither will I feare what man can doe vnto mee. Hearken yet yee poore children of God, what Dauid ſaith to comfort you: I haue been young and now am old, yet ſaw I neuer the righteous forſaken, nor their children to beg their bread. Hath not God choſen the poore of this world that they ſhould be rich in faith, and heires of the kingdome which hee promiſed to them that loue him? Wherefore let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull Creator. And reioyce yee inaſmuch as yee are partakers of Chriſts ſuffering, that when his glory ſhall appeare, yee may be glad and reioyce. In the meane time, let vs repaire vnto him in prayer.

Pſal. 37. 24. Ve. 6.

Pſ. 37. 25.

1. Pet. 4. 19. verſ. 13.

A very neceſſarie prayer in time of troubles, croſſes, and afflictions.

O Lord God, my moſt louing Father and Creator, who of thy franke and free fauour haſt called me into this world, and placed mee in the ſame, when I wandred as a poore pilgrim, a miſerable and diſtreſſed wretch

wretch, for whom thou heeretofore haſt vouchſafed to prouide things neceſſary and expedient, and haſt alſo giuen mee proſperous and gracious ſucceſſe in my proceedings: But of late my ſins haue made a ſeparation betweene thy fauour and my neceſſity, inſomuch as I now feele thy heauie hand of iudgement, wherein I am bereaued of ſome of thy wonted comforts, inſomuch as it ſeemeth that thou ſetteſt thy ſelfe as it were againſt mee: but alas, what am I earth and aſhes, that thou ſhouldeſt contend with me? let it rather pleaſe thee (good Father) to refreſh mee with the timely ſhowers and pleaſant dew of thy louing aſſiſtance, that where I am now low, I may bee exalted to thy protection: being poore, I may bee enabled to liue: being baſe, or of little or no credit in the world I may bee beloued and embraced, and comforted of thee: behold my pouerty, conſider mine affliction, and weigh my miſeries: For innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp. O let it pleaſe thee (good Father) to deliuer me, make haſte (O Lord) to releeue me, though I be poore and needy: O thinke thou on mee, thou art my helper and deliuerer, oh make no long tarrying. Oh my God, why haſt thou forgotten me? thou art the God of my ſtrength, why haſt thou put mee away? vp (my God) why ſleepeſt thou? wake, bee not farre off for euer, where-

fore

foze hidest thou thy face, and forgettest my misery and affliction? my soule is beaten downe, I haue no ayde, no comfort, all my consolation is come to an end, therefore rise vp, and succour mee, rise vp, O my helper, rise vp, O my castle, rise vp, O my refuge, rise vp and restore me againe, thou God of my comfort, thou rocke and my fortresse, my strength, my shield, the horne also of my saluation, and my refuge.

Thou hast promised to bee a refuge for the poore, a refuge in due time, euen in affliction, I am poore and in misery, helpe mee, for vaine is the helpe of man. They that know thy name, will trust in thee, for thou neuer failest them that trust in thee. The poore shall not alwaies bee forgotten, the hope of the afflicted shall not perish for euer. Thou hast promised to blesse our victuals, and to satisfie the poore with bread, Innumerable are thy mercies, and that my soule knoweth right well, and I thirst after thee in a barren and dry land: I waite thy releefe in this miserable time, wherein there is no comfort: but thou vpholdest them that fall, thou releeuest all that are ready to perish, and therefore doe the eies of all wait on thee, and thou giuest vs all meat in due season: open thine hand, and fill vs with thy blessings. Diuide the red Sea of this cruell, euill, and hard world, that wee may passe thorow our daies without danger, satisfied with euery good

good thing: open the hard rocke, & giue vs the water of comfort to drinke, send vs the Manna of thy loue and readie helpe, that wee may bee filled with all good things. Stand in the gap betweene vs and our aduerſaries, that our enemies oppreſſe vs not, Increaſe the oile and meale of our ſtocke and ſtore, that we may haue ſufficient not onely to feed and cloath vs, but to relieue thy poore children, and to pay what wee owe vnto all men, that wee owe nothing to any man but good will, Great art thou (oh God) and great is thy power, yea, thy wiſedome and prouidence is infinite and paſt finding out: worke therefore (good Father) worke for mee thy poore wretched creature, that haue no meane to helpe or releeue my ſelfe. Helpe thou mee (O my God) that I may ſay and confeſſe, I ſought my God and hee heard mee, and deliuered mee out of all my troubles.

Oh turne thee (good Father) turne thee towards me, and haue mercy vpon me, for vnleſſe thou hold mee vp I ſhall fall, vnleſſe thou ſtay mee, I ſhall bee ouerthrowen, and vnles thou releeue me, I ſhall vtterly periſh.

It was thou that raiſedſt mee from my mothers breaſt vnto this eſtate wherein I am, and thou canſt preſerue me, ſaue mee and hold mee vp for euer: yea (good God) I, euen I by experience, can ſing of thy goodneſſe, yea, the goodneſſe of the Lord endureth for e-

uer, the mercies of the Lord endure for euer, the loue of the Lord endureth for euer, the power of the Lord endureth for euer, yea, the willingneſſe and the readineſſe of the Lord to releeue the afflicted, endureth for euer: yea, let all ſuch as heeretofore haue beene dull of beleefe, now ſee and conſider, that great is the God of Abraham, of Iſaak, and of Iacob, yea, our God, the God of all the beleeuers, whoſe hand is mighty to ſaue, his mercies infinite, his loue wonderfull, his prouidence paſt finding out: when ſorrow commeth in the euening, thou Lord ſendeſt ioy againe in the morning: when I am in neede, thou releeueſt mee, when I am in danger, thou comforteſt mee, when I am ſicke, thou makeſt my bed, and cureſt my diſeaſe. When haue I come vnto thee, and haue beene reiected? Neuer hath my complaint beene put backe but louingly heard, and my petitions granted, ſo that I reſt aſſured of thy continuall help. I am forced (good father) to ſeeke thee daily, and thou offereſt thy ſelfe daily to be found, whenſoeuer I ſeeke I finde thee, in my houſe, in the fields, in the Temple, and in the high way: Whatſoeuer I doe thou art with mee, whether I eate or drinke, whether I write or worke, goe or ride, reade, meditate or pray, thou art euer with mee: whereſoeuer I am, or whatſoeuer I doe, I feele ſome meaſure of thy mercies and loue. If I bee oppreſſed,

oppreſſed, thou defendeſt me, if I be enuied, thou gardeſt me, if I hunger thou feedeſt me, whatſoeuer I want thou giueſt mee. O continue this thy louing kindneſſe towards me for euer, that all the world may ſee thy power, thy mercy, and thy loue, wherein thou haſt not failed me, and euen mine enemies ſhall ſee that thy mercies endure for euer.

O Lord encreaſe our faith.

A moſt effectuall prayer to be ſaid (to their great comfort) of ſuch as are moſt grieuouſly afflicted, euen in patient waiting the Lords leaſure.

O My moſt gracious God and louing Father in Jeſus Chriſt, be vnto mee a louing and relieuing father in him, & in him and by him and for him receiue my prayers, & let the ſpirit of ſanctification ſeaſon my heart and ſoule, my will and mine affections, that my prayers vnto thee, and my praiſes of thee in thy beloued may appeaſe thy wrath and redeeme thy fauor, & procure thy loue, wherein I know is life & libertie, and reſt and peace, and fullneſſe of all good things, the true ioy of my ſpirit, the ſweete peace of my conſcience, and a full plenty of all inward and outward reliefe. And although good father my heart is not ſo flexible, nor my

will so ready, but that I am forced still to confesse mine vnaptnesse to receiue the impression of thy word, and still vnwilling and vnready to performe any good dutie vnto thee: yet Lord, when thy blessed Comforter commeth, when thy sacred Spirit possesseth my spirit, then good Father I begin to vnderstand: then I begin to desire to come vnto thee, and then can I call thee truly Father, not with my tongue onely, but euen with heart and full assurance and consent. Then can I open my lips, and then doth my heart begin to leape for ioy at thy presence. And therefore good Father, let that blessed guest, thy Spirit, the Holy Ghost, come and remaine with mee, let it come and be my continuall comforter, let it come and teach me how, and what to beleeue, how to hope, and how to order my waies, and my works, and my words aright, to thy glory and my soules comfort in Iesus Christ, by whom, in whom, and for whom thou dost all good, and giuest all graces, & bringest all comforts vnto thy children. By him I beleeue to be heard, and by him I am assured in thy mercy to be saued, and for whose sake I do assure mee to enioy euen here all things necessarie for this lines maintenance. For thou hast promised, who neuer breakest thy word, that thou wilt neither faile nor forsake such as are in Christ Iesus, such as make true vse of his death, and beleeue his word, and

patiently

patiently vndergoe his crosse. To such thou hast promised endlesse blessings, perpetuall comforts, the entrance euen in this life into the ioyes of heauen: and while they liue in this mortall body, the necessarie things of this world. Oh the happinesse of thy children is vnspeakable: and yet Lord, they are in this world many times, as if thou haddest no delight in them, as though thou haddest no regard of them, yea as though thou haddest vtterly forsaken them.

And yet, howsoeuer the world deemeth of them, thou art yet theirs, and they are thine: thou mayest seeme to be hidden from the eyes of our hope for a time, and wee may be in miserie, and cry for mercy, wee may be beclouded with the weakenesse of our owne deformed nature, and not be able to comprehend thy wisedome, in tryng vs: and therefore cannot without wauering looke for timely deliuerie. But howsoeuer thou seemest to be farre off when we necede thy helpe, though we cry and thou seeme not to heare, thou art neere vnto vs, and thou still beholdest vs, and ere wee wist, thou becommest our redeemer, and ere wee are aware, thou shewest thy selfe a most sure helper: though thou seeme to take in thy helping hand, because our frail faith cannot alwaies see thee really working, yet thy hand is still extended, and still ready, and still full of blessings, euen of

corporall blessings, and thou still powrest them out vpon vs. Thou Lord hast a rich treasure full of gold and siluer, thou hast a great ward-robe full of garments, thou hast a plentifull storehouse full of corne and wine, and oyle: out of these thou bringest forth infinite good things, and makest many rich with the plenty thereof, and thou clothest euen Kings with royall robes, and couerest the poore with sufficiencie. Thou feedest Princes with dainties, and the poore, trusting in thee, begge not their bread of men. So bountifull art thou, oh Father, that none that come vnto thee faithfully, bringing onely faith and assurance of thy loue in Christ Iesus, goeth from thee empty, none asketh and receiueth not, if they aske faithfully according to thy word. Yet Lord such is our weakneſſe, that wee receiue not immediately some things we aske, in our conceit, euen then most expedient to be receiued. But wee are not wise in the things wee thinke fit for vs, neither know we when to receiue is time conuenient for vs. And therefore whether thou tarry long or come quickly it is best for vs, howsoeuer flesh and blood, the blinde suters for things necessarie, doe seeme to grudge at thy tarrying long, and with-holding thy help. Giue mee strength and patience to wait still, yea though my miseries increase when I pray for decrease, though want con-

tinue

tinue when I wiſh for wealth, though warre and enemies riſe againſt mee when I pray for peace: and though all things ſeeme to befall contrary to my deſires, let me yet wait with good will thy fatherly will, let me tarrie thy leaſure, and waite thine acceptable time, knowing that thou haſt promiſed it, and thy promiſes are alwaies truly performed. And therefore Lord, I betake mee onely to thy mercies, and reſt onely vpon thy prouidence wherein thou foreknowest all things, and foreſeest all times to come, & what they will bring, good or euill, namely, comfort or calamitie, wealth or want, proſperity or aduerſitie, life or death, all which are to mee meerely vnknowen, altogether vnſeene, and neuer conſidered till it come, neuer felt till it fall, ſo blinde is flesh, ſo fooliſh is nature, and I fraile flesh blinde and fooliſh, doe humbly entreate thee, to giue mee therefore grace, neuer to giue ouer praying vnto thee that whatſoeuer thou foreſeest to hang ouer mine head, whatſoeuer thou knowest will come, either for me or againſt mee to my comfort or croſſe, turne it to my good: for to them that feare thee all things turne to their conſolation, all things fall out to the beſt to them that depend on thee. Oh I depend on thee, Lord make me ſtill faithfully to depend on thee. And although I may not ſay, Come now, or Doe this or that, this way or that way, yet good Father, conſider in

time, and helpe in time, leſt I bee confounded before thy helpe come, for I haue no meanes but ſuch as thou raiſeſt, in thy prouidence of meere loue, and I am yet ignorant of mine owne knowledge, how farre to depend vpon thy meanes: and therefore Lord both giue meanes to ſupport mee inwardly and outwardly, and meanes to vſe thy meanes, as may moſt glorifie thee and comfort mee: for vnleſſ thou moone the meanes and affoord the true vſe of the meanes, thy meanes may moue mee to euill and not to good: as riches both a meane to relieue him that hath them, and them that want, may without the true vſe bring euill vpon him that abuſeth them. But the verie Rauen, a deuouring bird, was a meane bleſſed to feed Elias. Nay Lord, thou worke ſt alſo and often againſt meanes, as in ſtopping the Lions mouthes that they touched not Daniel, being in humane reaſon the meanes to deuoure him. The force of the fire that was ordained to conſume the three children, was by thee taken away towards them, and much increaſed towards their executioners.

So that I Lord doe confeſſe, that all things ſucceed to the beſt towards thine. The ſelling of Joſeph, the falſe accuſation of Sulanna, Shemeis railing on Dauid, and whatſoeuer falleth on the faithfull, turneth to their good. Oh the incomprehenſible depth of thy wiſedome,

wiſedome, and the vnreſiſtable power of thy Maieſtie. Thy goodnes oh Lord endureth for euer, and thy mercies towards vs continue yet daily, helpe mee, oh helpe in time conuenient, for I will yet waite.

O Lord increaſe and ſtrengthen my faith, that I faint not.

A ſhort prayer in croſſes, troubles, and afflictions.

O My Father, full of mercy, and loue in Jeſus Chriſt, haue compaſſion vpon mee, whom thou haſt touched with thy hand of correction. Thou haſt found me out in my ſins, and beaten mee, thy hand lieth heauy vpon me, I am not able to ſuſtaine the burden of my miſeries, I cannot but faint in my diſtreſſes, and runne to and fro for helpe: but loe, oh Lord, my croſſes increaſe, and thy anger I cannot beare: wherefore good Father in Chriſt, haue compaſſion vpon mee, recomfort me againe, be pleaſed with me, and take thy heauy diſpleaſure from mee: and though my ſinnes haue deſerued more than I can beare, the merits of thy Sonne are greater than my ſins: and therefore for his ſake come againe in loue, and by thy mercy and power repaire my decaies, releeue my wants, and cure my diſeaſes, ſpeake the word and it ſhall be done, all things obey

thy voice, wherefore blesse thy creatures all to my vse, that I may haue them all in this life blessed vnto mee, and I blessed by thee in Christ. Amen.

O Lord increase our faith.

A motion to a thanksgiuing in the morning.

IT is a necessarie thing while we liue here, that wee should be continually exercised in a due contemplation of Gods mercies towards vs, and there is no time but necessarily administreth vnto vs great and daily occasions to celebrate the name of the Lord.

If wee looke into the day, whereinto we enter riling out of our beds, a thousand things open themselues vnto the view of our eyes, whose glory and beautie put vs in minde of our far-surpassing glory to come, as also of our frailtie, and ignominie present. For, what are wee of our selues, in regard of the flowers of the field, whose beauty and hue may make vs blush, and indeed to tremble, in respect of our casuall and short continuance here, had we not a certaine assurance of a more glorious estate to come? for as we see the most sweet and fragrant flowers quickly to fade, as to grow in the morning gay, and in the euening cut downe and withered, & all other things to come speedily to their end:

A resemblance of the estate of mans life.

end: euen ſuch is our eſtate, if we conſider the vncertainty of our dayes, which ſhould ſoone haue an end, did not the mercies of the Lord, and his comfortable hand conduct vs, an hold vs vp.

For let vs conſider how the want of our daily ſleepe doth annoy vs: Who can forbeare ſleepe one weeke? Nay, for leſſe while? what thing is more tedious and irkeſome to the body, then the want of daily reſt? and what comforteth it more then the daily vſe and enioying thereof? And what are wee, being poſſeſſed with heauineſſe and drouſineſſe of the body, and when wee are caſt into a dead ſleepe: are we not as dead men? whoſe memory, hearing, ſeeing, and all other ſenſes are cleane gone: wherein we are ſeparated (as it were) from God and the world, wee can neither thinke on God or good things, we cannot doe any thing whereby to defend our ſelues from the leaſt danger.

We ſhould in the morning recount Gods bleſſings in the night paſt.

Let vs therefore this morning recount the great fauour of our good God towards vs, wherein euen this night hee hath preſerued vs from many caſualties, whereof there are many kinds, by theeues and robbers, by fire, by ſudden ſickneſſe. Yea, death ſeemeth to haue a hand fixed vpon vs, which might eaſily haue diſpatched vs this night, had not God preuented vs, whoſe continuall helpe is ſo ready, that euery morning doth witneſſe his loue. Let vs therefore

What our duty is toward God in the morning.

fore reuerently fall down, and giue him condigne thanks for al his louing kindneſſe towards vs: Yea, early now this morning, let vs ſhew foorth the louing kindneſſe of the Lord, Pſal. 2. 2.

The thankſgiuing in the morning.

O Lord, I will praiſe thy name, early now this morning will I glorifie thee, who by thy louing protection haſt ſo guarded mee, that no euill hath taken hold of me this night.

O moſt high, mighty and fauourable God, the day is thine, and the night is thine: thou haſt framed the day for vs to trauell in, and the night thou haſt appointed for vs to reſt in. I giue thee moſt humble & vnfained thankes good Father, for thine vnſpeakable mercies, who haſt not only giuen me my comfortable reſt this night paſt, but alſo haſt kept mee, as it were, vnder the ſhadow of thy wings, euen as the apple of thine owne eye: and had I not beene defended by thee, innumerable dangers had ouertaken me. If thou hadſt not raiſed mee vp this morning, I ſhould not haue beene able to riſe, but haue periſhed in my bed. O great is thy mercy toward mee, far ſurpaſſing my deſerts, for it is thy hand (good Father) that hath this night preſerued me from periſhing. Therefore lift I vp mine eies euen:

nen to the heauens, from whence I haue obtained this ſafety, Yea, betimes in the morning I will call vpon thee, that thy mercy may euermore preſerue and ouerſhadow mee, that no euill either of ſoule or body hurt me: and grant that thy moſt ſacred protection may alwaies preuent all the ſecret and open euils which hang ouer my head.

Giue me thy ſpirit of wiſedome and reuelation this morning, that I may know thee, and ſerue thee. Lighten the eyes of mine vnderſtanding, that I may know thy will, and according vnto the ſame, frame all mine actions this day: and grant alſo, that I may finde how excellent thou art in thy power, how ſweet thou art in thy mercies, and in performing thy promiſes, wherein thou continually worketh, to the comfort, defence and releeſe of all ſuch as come vnto thee.

O Lord increaſe our faith.

A motion to an Euening praier.

A godly conſideration in the entrance of the euening.

THe day being now paſt, and the light of the Sunne being ouerſhadowed with darkeneſſe, let vs conſider, that euen ſo there will come the day wherein the light of our bodily eyes ſhall bee ſhut vp, not for a night, as in the bed through a ſlumber, but vntill the

the appearance of Chriſt in his glory, comming to iudgement.

The night is ordained for the reſt of man.

And forasmuch as all things for the moſt part, at this time betake them to their reſt, and man is limited this time to ceaſe from his labours; it is our duties eſpecially to betake vs vnto the gracious protection of our good God, ſubmitting vs, our bodies and ſoules, to his tuition: and if it be his pleaſure to touch vs this night with the finger of death, we may be ſo readily prepared that we be not taken at vnawares, but that we may haue the light of the lamp of a faithfull expectation of that bleſſed houre, burning continually in our hearts, which may awaken vs out of the deadly ſlumber of ſecurity, whereby otherwiſe, wee ſhall bee ſo darkned, that wee ſhall periſh, not onely in our beds for a time, but in our ſoules and bodies for euer. And ſurely in this danger ſhall wee ſleepe, vnleſſe wee betake vs into the hands of God when we goe to bed. It is matter of great moment, little regarded of worldly men. But the children of God farre otherwiſe betake themſelues to their corporall reſt, for they commend themſelues to God in prayer, and account their ſleepe an image of their death, and their bed they enter into as into their graue, and in the morning when the Sunne & light appeareth, they take a new occaſion, when they riſe to contemplate of the celeſtiall and eternall light, glorifying the name

A conſideration of our eſtate in the night with a godly reſolution when wee put vp our eies to reſt.

How the children of God betake them to their reſt in the night.

of

of God, for his moſt gracious pro-
tection.

And therefore ariſe now all yee ſer-
uants of the Lord, cry out in the night,
powre out your hearts like water, before
the face of our liuing God.

The Prayer for the Euening.

I Thanke thee (good God and moſt
mercifull Father) whoſe prouidence
reacheth vnto the leaſt of thy crea-
tures, and thy fauour and loue alwaies
waite vpon thy children to preſerue
them: thou haſt extended thy ſacred
comforts toward me this day, thou haſt
giuen me all things neceſſarie, and haſt
ſuffered none euill to annoy me: and by
thy mighty working I haue paſſed this
day, and am now come to the end there-
of, entring into the darke and lothſome
night, wherein many dangers lurke
and lie ſecretly hidden, to vexe thy chil-
dren, if thou preuent them not in thy
wiſedome and loue. Haue regard ther-
fore (good Father) vnto mee, who am
fraile, and ſoone fall into many things
offenſiue vnto thy maieſtie: & the night
is often polluted with many ſinnes, in-
ſomuch as I cannot but accuſe my ſelfe
before thee, that my ſleepe cannot be iu-
ſtified to be pure, but euen there, by
dreames, phantaſies of the fleſh, and
many vaine temptations, I am often
moued to that which thou lotheſt, and

can

can in no wiſe then performe what thou loueſt.

Sith therefore (my good Father) that I through my ſinnes deſerue no fauour but puniſhment, I appeale vnto thy mercy in Chriſt, beſeeching thee for his ſake to annoint the eyes of my hart, with the oyle of thy grace, that though the naturall man ſlumber, & in ſlumbering fall away by weakeneſſe, yet my ſoule may bee refreſhed this night with diligent watchfulneſſe, leſt that the aduerſarie ſowing therein the tares of temptation, I giue conſent to ſinne, and ſo endanger both body & ſoule by my negligence. Good Father, pardon my ſins for thy names ſake, be mercifull vnto me, receiue me this night into thy cuſtodie & ſafe protection, let thy grace comfort mee, and let thy continuall fauour defend me from all perils: & in thy loue, vouchſafe mee ſuch comfortable reſt, as thou ſhalt ſee expedient for the refreſhment and preſeruation of the health of my body, which elſe cannot but waxe feeble, and be made ſubiect to ſuch infirmities, as I ſhal not be able to execute my dutie vnto thee, nor my vocation in the world.

In thy name therefore good Father, I yeeld my ſelfe vnto my reſt, wherein let thy holy ſpirit keepe the doore of my hart, & thy holy Angells attend about my bed for my ſafetie, for Chriſt Jeſus thy deare ſonnes merits. Amen.

O Lord encreaſe our faith.

The

The concluſion of the Booke.

HAuing attained, through the diuine aſſiſtance of my good God, vnto the end of this my poore trauell, I cannot but conclude with an earneſt entreaty of all ſuch as couet heauen; they that will in this ſtanding houſe of the body call continually to minde the abſolute end of their calling, which principally tendeth vnto the finiſhing of the iourney and pilgrimage of this life, in all godlineſſe, faith, zeale, and ardent loue of that heauenly manſion, which ſo farre excelleth this earthly tabernacle, as the pureſt golde exceedeth the filthieſt and moſt lothſome dirt and dung of the earth, as the ſweeteſt hony paſſeth in ſweetneſſe the moſt bitter gall: and happie is that man, that ſooneſt attaines to the enioying thereof, but in part, that is, either in this life, through the quietneſſe of conſcience in our Chriſt, or being departed hence, hath the fruition thereof in Spirit, expecting the comming of that great Iudge, when ſoule and body ſhall enioy the ſame at full. Oh let vs all therefore, in all godly watchfulneſſe, in this our pilgrimage which ſhortly ſhall haue end, haue due regard vnto our walking, that wee walke not awrie. Let vs daily examine our ſelues,

and

and conſider with iudgement, that wee ſhal all appeare before that high Iudge, from whom, no ſtep of our walking ſhal bee hidden, and whomſoeuer hee ſhall finde halting or walking awrie, hee will bereaue of that moſt ſweet hauen of reſt. If I ſhould diſcourſe of the comforts which ſhall bee ſhewed vnto ſuch as walke the progreſſe of this life, and end the ſame as they ought, and as they are commanded, alas, I am as vnable, nay, there is no tongue of man or Angell can neerer declare the depth of the ſweetneſſe thereof, then I am able to number the ſtars of the firmament, the excellency thereof is ſuch, and ſo vnſpeakable, as no heart is able to comprehend or conceiue the ſame: but let this ſatisfie all curious conceits, that our heauenly manſion, our euerlaſting tabernacle, that our ſpirituall inheritance is ſuch, and ſo full fraught with ſuch variety of ioy, with ſuch vnſpeakable comforts, with ſuch endleſſe felicity and ſurpaſſing glory, yea, ſuch is the fulneſſe of all ſpirituall contentation there, that wee ſhall not couet to ſee more, the eare deſire to heare more, the body haue will to feele more, nor the heart thirſt to conceiue more, then wee ſhall there for euermore enioy, howſoeuer they are now, whileſt we are in the fleſh, farre remooued from our groſſe conceits, and euery report of them ſeemeth darke vnto our ſenſes, vntill our all-ſufficient God, our Chriſt,

and

and our Sauiour ſhall himſelfe appeare againe in the clouds: then ſhall our vnderſtandings be opened, then ſhall our ſenſes be lightned, and then ſhall wee moſt plainly ſee, euidently perceiue, and to our abſolute comfort taſte of the fulneſſe thereof, yea then ſhall wee ſee our God face to face, when there ſhall bee an end of all our trauels, of all our toile, of all our carke, care, feare, trouble, and irkeſome paſſage: then ſhall wee hunger no more, thirſt no more, then ſhall wee neede no friend, nor feare any foe, then ſhall wee that are here now in priſon, be ſet at libertie, and wee that are preſſed downe with miſerie ſhall be raiſed vp to comfort: yea, then ſhall be an end of all things that now diſcomfort vs. Oh let vs therefore bee euer thankefull vnto our God, that hath not onely prouided theſe endleſs ioyes for vs, but hath alſo laid out the way thereunto, and giuen vs his owne hand to lead vs, yea, himſelfe to conduct vs vnto the ſame. Let vs without ceaſing therefore pray vnto him, and let vs be alwaies in good comfort in him: yea let vs groane in our hearts, with moſt longing expectation, for the appearing of him that ſhall deliuer vs, and free vs from dangers, and ſettle vs in theſe ioyes. And let vs cut off all lets and impediments, how neere or deare ſoeuer they be vnto vs, whether it bee the eye, the hand, or the foote, let vs caſt away all excuſes, wife, children, lands, goods,

goods, gold and siluer, honours, dignities, yea, let not life it selfe be deare vnto vs, if it seeme to hinder vs from a speedy passage vnto our God, knowing, that so long as wee are heere in this earthly house, our estate is miserable, our passage dangerous, our pleasures perillous, and wee wander as wretches thorow many miseries.

Weare here but as in a strange countrey, farre off from our owne home, whereunto we must endeuour to attaine in all simplicitie, carrying onely with vs, as our staffe to stay vs vp, the merits of our Christ, and for our defence here, the sword of the spirit, whereby wee shall bee able to walke thorow all the perills and dangers, yea the fire and water, thorow which wee are to passe. Let vs expect, yea, and wish with ioy that most happy day, wherin that sweet Trumpet of our sauing Christ shall sound out to call vs: let vs hearken for it continually, and let vs thinke it will sound to morrow. Then to morrow shall be our merry day, for then to morrow shall wee meete our God, that will carry vs home with him, that in bodie and soule wee may dwell with him for euermore. Oh come Lord Iesu, come quickly, and let all the people of God say, Amen.

DEVT. 12. 9.

We are not yet come to the rest and inheritance which the Lord our God giueth vs.

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